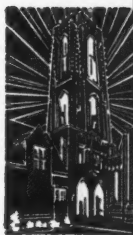


Concordia Theological Monthly



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No. 9

The Written, Spoken, and Signed Word

By HERMAN A. PREUS

EDITORIAL NOTE: Dr. Preus is professor of Symbolics and New Testament Interpretation at Luther Theological Seminary, St. Paul, Minn.

OUR title points us to the Word of God. It tells us that God speaks to us in three different ways. But it is the same Word that He speaks in all three. There is only one Word of God. The Word, whether written, spoken, or signed, is the same Word. It is the same message from God. It is the same Gospel, proclaiming God's salvation to lost sinners. It is what Luther calls "die ewige Wahrheit Gottes,"¹ God's own revelation of eternal truth.

The terms need to be defined. The *written Word* is Holy Scripture, the Bible. It includes also sections of the Scriptures found in catechisms, prayer books, hymnals, and other places where words of Scripture may be read.

The *spoken Word* refers to preaching or speaking publicly or privately the truth contained in Scripture, to be heard by men—the proclamation of the Gospel.

The *signed Word* is a much misused term. Strictly speaking it should be used only with reference to the Sacraments. Some use the term loosely to refer to symbols, such as cross, crucifix, icons, and pictures. But these things are neither Sacraments nor means of grace. True, a crucifix may help us remember the Gospel of Calvary and thus bring us comfort. But that does not make the crucifix a means of grace. The Word of the Cross, which we recall, is the means of grace. Similarly care must be used not to confuse symbols with Sacraments lest we inadvertently deny our

Lutheran doctrine of the Sacraments. Baptism is not a mere symbol of God's grace. It is the bearer of grace. It is a means of grace. It is a Sacrament. The Lord's Supper is not a mere symbol of grace, but a bearer of grace, a Sacrament. In Lutheran, as in Roman and Orthodox theology, the bread and wine are not symbols of the body and blood of Christ. They *are* the body and blood. Crosses and crucifixes, pictures and images, belong to a totally different category. Hence they will not be a part of this study.

It is not difficult to parallel the written and the spoken Word. The content of these is coextensive. But the signed Word, though it has basically the same content, is nevertheless more limited at this point. The central element of content which makes all three the Word of God is Jesus Christ, the Word made flesh.²

What the early seventeenth century Wittenberg theological faculty said about the term "Word of God" throws light on historical Lutheran thinking on this expression. They describe five uses of the term: "It can be thought of as being in the Holy Ghost, who first considered it; in the mind of the Apostles, in whom it has been inspired; in the speech of the Apostles, where it is read; in our hearts and memories, where it is kept. And yet no one will conclude that there are five kinds of Word . . . but it is one Word according to its essence, because everywhere it has one meaning and sense."³

Johann Gerhard says: "It is one and the same Word of God, whether it becomes known to us by way of preaching or of writing."⁴ In all three cases before us the Word of God is God speaking to men. In all three God is revealing Himself, His eternal truth, His will for men. All three are bearers of the Gospel, bestowing the same gift: saving grace, forgiveness, life. All three are "means of grace." For all three give Christ. Hence the term "living Word," so popular in present-day discussions, may be applied equally to all three, to written Word, spoken Word, signed Word.

THE WRITTEN WORD

The written Word must be called the Word of God in a unique and basic sense. It is indeed *Urkunde*. It is the original source, the Word of God as God Himself wanted it expressed and

recorded. In this respect it is different from the spoken Word, where God permits men to express His thoughts in their own way and where they are not under the compulsion of the unique "inspiration" by which men wrote the Scriptures. In calling the Scriptures the *Urkunde* one must be careful not to define the Scriptures as the source where the Word of God is merely available, as though the Scriptures could in no sense themselves be called the Word of God. This involves the ancient argument whether Scripture *is* the Word of God or *contains* the Word of God. There is no purpose in rehearsing that argument, except to say in passing that both Luther and the Confessions would say that both statements, correctly understood, are true. "God's will is completely contained therein . . . for the Scriptures are divine; in them God speaks, and they are His Word,"⁵ the "*verbum Dei* infallibile."⁶ They are "His own witness concerning Himself."⁷ Hence Luther says: "You should so deal with Scripture that you believe that God Himself is speaking."⁸

This freedom of Luther which enabled him to call the Bible the Word of God reflects none of the alarm that Tillich finds in this kind of terminology, when he writes: "If the Bible is called the Word of God, theological confusion is almost unavoidable."⁹ The question is: Who brings about the confusion? Not Luther, who freely called the Bible the Word of God, but later theologians, who deny that it is the Word of God. Not the followers of Luther manhandled and mangled the text of Scripture, but the theologians who pulled the Bible down from its place of honor where the Reformation left it, as the inspired Word of God and the divine revelation of truth.

In his *De ecclesia et auctoritate verbi Dei* Melanchthon is even more emphatic than Luther in giving a certain pre-eminence to the written Word. For him it is the written Word alone which is the final rule and norm of doctrine. It is not the Word paraphrased in a creed or catechism or sermon. The noted Norwegian theologian, Caspari, draws on Melanchthon's treatise in his controversy with Grundtvig. "God's Word or the Scripture has for Melanchthon the first and greatest, the highest authority. . . . It is for him the rule of doctrine and the touchstone, by which all doctrines, teachers, and churches shall be judged."¹⁰ Caspari also

follows Melanchthon in his identification of Scripture with the Word of God. In analyzing Melanchthon's work he adds: "There is no doubt that everywhere in Melanchthon's treatise the Word of God is the Holy Scripture. . . . The reason that the Scripture was for Melanchthon the first, the greatest, and the highest authority, the rule and touchstone of doctrine whereby all teachings, doctrines, and churches should be judged, is that it and it alone is God's Word, the Word handed down by God. Throughout and in the very title of his treatise Melanchthon gives it the name God's Word, and he applies this term exclusively to the Scripture and to nothing else." In the conclusion to the Augustana Melanchthon says: "Nothing has been received on our part against Scripture or the church catholic. . . . If there is anything that anyone might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures." In its "Comprehensive Summary" the Formula of Concord speaks of the Scriptures as "the only true standard by which all teachers and doctrines are to be judged" (par. 4) and of the Word of God as "the only standard and rule of doctrine . . . to which everything should be subjected" (par. 9). In this context the Formula is clearly equating the terms "Holy Scripture" and "the Word of God."

While recognizing a certain pre-eminence in the written Word when speaking of the ultimate authority of the Word, must we now assign to it a second place when speaking of the Word as a means of grace? Measured by statistics, this would seem to be the case. Undoubtedly more souls are brought to faith by the spoken Word than by the written Word. The Bible says, "Faith cometh by hearing." "How shall they hear without a preacher?" Therefore the Lord gave His church the command to "preach the Gospel to every creature." Preaching the Word, proclaiming the *kerygma*, has the promise that there will be fruit. Such fruit of the spoken Word is evidenced by the preaching of Peter on Pentecost, which resulted in the conversion of 3,000 souls. The Word, when spoken, is indeed a means of grace. What of the written Word?

The answer to this question does not lie in statistics. It lies in the testimony of the Word itself. Luther draws that testimony from 1 John 5:13: "These things have I written unto you that

believe on the name of the Son of God, that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." Luther comments on this passage: "Lest someone deceive us, says John against the 'enthusiasts,' he is writing this ('These things have I written unto you'). To them the *letter* is a dead thing on paper. But John says: 'I write unto you,' since the Scripture is to serve as a means through which a man comes to faith and eternal life. For thus John speaks in chapter 20, verse 31 of his Gospel: 'These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name.' Therefore we should know that God's testimony does not come to us except through the oral voice or through the Scripture." Here Luther quotes 2 Tim. 3: 15, 16: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." He also quotes 1 Tim. 4:13: "Till I come, give attendance to reading, to exhortation, to doctrine." "Why," says Luther, "does he command to read the Scripture if it is a dead thing?"

Luther is here fighting the "enthusiasts" and their tendency to separate the Spirit from the Word. That means from the Word whether written or spoken. For he quotes John 17:20 ("Neither pray I for these alone, but for them also which shall believe on Me through their Word") and comments: "'Through the Word' is certainly the oral or written Word, not the inner word. Therefore one must above all hear and read the Word, which the Holy Ghost uses as a means. When one reads the Word, the Holy Ghost is there; and so it is impossible that one can use the Scripture without profit."¹¹

The activity of the Holy Spirit is consistently tied to the Word, as Luther teaches against the "enthusiasts" of all times, including our own. In his Large Catechism, Luther therefore stresses the importance of being "occupied with the Word," whether written, spoken, remembered, or what have you. When the message of the Gospel enters the mind, no matter how it comes, the Holy Spirit is there and active. "It is an exceedingly effectual help against

the devil, the world, and the flesh and all evil thoughts to be occupied with the Word of God and to speak of it and meditate upon it, so that the First Psalm declares those blessed who meditate upon the Law of God day and night. Undoubtedly you will not set in motion a stronger incense or other fumigation against the devil than by being occupied with God's commandments and words and speaking, singing, or thinking on them. For this is indeed the true holy water and holy sign from which he flees and by which he may be driven away."¹²

The importance of meditating on the Word, whether written or spoken or remembered, plays a vital part in Luther's ideas of catechetical instruction. Realizing the impossibility of sitting with an open Bible all day, he urges the memorization of the Small Catechism, which is the core of what "God Himself . . . is engaged in teaching . . . to the end of the world, and all prophets, together with all saints, have been occupied with learning it."¹³ He cites Deut. 6:6, where the Lord enjoins "that we should always meditate upon His precepts, sitting, walking, standing, lying down, and rising, and have them before our eyes and in our hands as a constant mark and sign."

Luther continues to urge the need of this constant exposure to the Word of God, that life may be kindled and kept alive. "You must always have the Word of God in your heart, upon your lips, and in your ears. . . . Such is the efficacy of the Word, whenever it is seriously contemplated, heard, and used, that it is bound never to be without fruit, but always awakens new understanding, pleasure, and devoutness, and produces a pure heart and pure thoughts. For these words are not inoperative or dead, but creative, living words."¹⁴ Hence the Word is a sanctifying power, no matter how it comes to you. "At whatever hour, then, God's Word is taught, preached, heard, read, or meditated upon, there the person, day, and work are sanctified thereby, not because of the external work but because of the Word, which makes saints of us all."¹⁵

Thus to Luther Scripture is alive. The written Word is the living Word, the living Gospel. It is a means of grace, with inherent power to create life, even before it is preached. The Word can come into the heart with life through the eye as well

as through the ear. To Luther the written Word is the bearer of the Gospel. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope" (Rom. 15:4). Luther knows only *one* Gospel, whether written or spoken, read or heard, Old Testament or New Testament, Gospel or Epistle. "There is only one Christ, so there is and can be no more than one Gospel," and this "Gospel is spoken by God through the Prophets in the Holy Scriptures." Hence Luther pleaded with his people to search the Scriptures, assuring them that things would happen to them if they did. Aiming again at the "enthusiasts," who separate the Holy Ghost from the Word, written or spoken, he says: "Look what fine . . . pious children we are! We don't dare to search the Scriptures to learn of Christ, and so we regard the Old Testament as nothing . . . as though it only had the name that it was Scripture and that Gospel really is not Scripture, but the spoken Word, which presents the Scripture, telling what Christ and the Apostles have done. [They say] Christ has not written but only spoken and His teaching is not writing but Gospel, given not with the pen but with the mouth. So we make the Gospel a Law book. . . . Would God . . . that the Holy Scripture might regain its place of honor!"¹⁶

As true followers of Luther we therefore refuse to let Gogarten speak for the Lutheran Church of the world when he says that now finally "both as to its origin and as to its content the Bible has come to be understood [by the church] as any other historical book. . . . Through this historical understanding of the Bible it has become impossible . . . to regard it as the 'objective' foundation of the faith."¹⁷ The church of the Augsburg Confession does indeed believe that the Bible is a historical book. But it refuses to say that it is "to be understood as any other historical book." For this historical book is unique. It alone can claim to be revelation. It alone can claim that unique character of being "inspired" in the sense of 2 Tim. 3:16 and 2 Peter 1:21. In their heated concern lest anyone believe that the Holy Ghost "dictated" the Scriptures to the inspired writers, some theologians have thrown out the baby with the bath water. The miracle of inspiration itself is questioned and with it also the authority of Scripture.

The "Luther Renaissance" has fortunately taught many in the Lutheran Church once more to pray with Luther: "Would to God . . . that the Holy Scripture might regain its place of honor."

THE SPOKEN WORD

Let there be no attempt to measure the relative value of the written and the spoken Word. Without the written Word, what would we have to preach? Without preaching, how could the church live? The Word must be spoken. It must be preached, not because evidence proves that many are converted by preaching but because it is the command of the Lord to His church. And the Word, when preached, is a means of grace, with power inherent in itself. Its power is not dependent on the preacher or on the hearer. It is a far cry from the view of Luther to the view of Tillich on the Word and its power, when the latter says: "The Word depends not only upon the meaning of the words of preaching alone but also upon the power with which these are spoken. And it depends not only upon the understanding of the listener alone but also upon his existential reception of the content. Nor does the Word depend upon the preacher or the listener alone, but on both in correlation. These four factors and their interdependence constitute the 'constellation' in which human words may become the Word, divine self-manifestation. They may and they may not become the Word." The logical conclusion is, as Tillich says, that "no minister should proclaim more than his intention to speak the Word when he preaches. He never should assert that he has spoken it or that he will be able to speak it in the future, for since he possesses no power over the revelatory constellation, he possesses no power to preach the Word."¹⁸

Had Luther used the Word with that kind of apologetic uncertainty, there would hardly have been a Reformation. The Reformation resulted from Luther's preaching of the Word of God, and Luther knew it was the Word he was preaching. And when he had preached, he knew he had preached the Word, and he was confident that the Word he had preached would accomplish its divine purpose. "A preacher, after preaching his sermon, need not say the Lord's Prayer nor seek forgiveness (if he be a right preacher), but he should boast with Jeremiah: 'Lord, Thou knowest

that what came out of my mouth was right and well pleasing to Thee.' He should say boldly with Paul and all Apostles and Prophets, 'Thus spake the Lord,' and 'I have been in this sermon an apostle and prophet of Jesus Christ.' Here it is not necessary, indeed, it is not right, to ask forgiveness of sins, as if the teaching had been wrong; for it is God's Word and not my own, so that God neither need nor can forgive me, but must rather confirm, commend, and crown my work, saying: 'Thou hast taught well, for it is I that spoke by thee, and the Word is Mine.' Whoever cannot boast thus of his sermons, let him leave his hands off preaching; he will of a certainty only lie and blaspheme God."¹⁹

In the Second Wittenberg Sermon of 1522 Luther reminds the preacher what a tremendous power has been put in his hands. "We have the *ius verbi*, but not the *executio*; we should preach the Word, but the consequences must be left to God's own pleasure."²⁰ And the abandon with which Luther trusts the power of the Word he has preached is a tonic to any preacher: "I simply taught, preached, wrote God's Word; otherwise I did nothing. And while I slept or drank Wittenberg beer with my friend Philip and with Amsdorf, the Word so greatly weakened the Papacy that never a prince nor emperor inflicted such damage upon it. I did nothing; the Word did it all."²¹ And this "Word" was the Word which Luther preached.

The notion that the Word and its power are dependent on the preacher or the hearer is equally strange to Luther's theology. Likewise the thought expressed above that it depends on the hearer's "existential reception of the content." Luther maintained that "the holiness of the Word and the purity of doctrine are so powerful and certain that even if Judas, Caiaphas, Pilate, Pope, Heinz, and the devil himself, preached it or baptized rightly . . . then the right pure Word and the right Holy Baptism would still be received."²² Luther is most emphatic about this inherent power of the means of grace when he deals with Baptism. The faith of the preacher has nothing to do with Baptism's power or efficacy. Neither does Word or Sacrament cease to be a means of grace and the power of God because the recipient disbelieves or despises it. To say that "the Word of God is present only when the response of faith occurs, just as no sound occurs when no ear is present

to hear it,"²³ is as foreign to Luther as to say that the preacher can in no case preach the Word of God unless he believes rightly.

Theologians of our day remind us that the preaching of the Word is God's *Anrede*, or personal address to the hearer. But it is God's *Anrede* irrespective of the attitude and reaction of preacher or hearer. God Himself confronts us in the Word. And He addresses us as the risen Christ, who was crucified for our sins in the "fullness of the time" and who calls us through the Gospel to follow Him. This Word of the Gospel is a "living Word," in and through which the Spirit is active, calling, convicting, converting, bringing to faith, sanctifying, and saving men. It is a *living* Word because its content is the living Christ and because it proclaims the same living Gospel, which is the "power of God unto salvation" today as it was when Jesus walked on earth as the *living* Word and proclaimed the saving Gospel to men. Our preaching of the Gospel is the living Word, because it proclaims the event of Calvary and of the resurrection as our redemption, accomplished in time, and applied to lost sinners wherever that Gospel is preached. And the "event of Calvary" is not something that first happens in the consciousness of a hearer of the Gospel. It *happened* 1900 years ago, and that happening is the "good news" which the church proclaims. The cross is history. It is not merely an "eschatological event." Schniewind put his finger on the danger of an overemphasis on the existential factor when he says: "Everything Bultmann says about the cross is located not at Calvary but in our human experience. His talk about 'the legend of the empty tomb' makes Easter Day not the resurrection itself but the beginning of the disciples' faith in the resurrection."²⁴ Even without entering in on Bultmann's view of history, we see that it is a grave subtraction from the Gospel to say that "side by side with the historical event of the crucifixion it [John's Gospel] sets the definitely nonhistorical event of the resurrection."²⁵

Luther was as aware of the existential element in preaching as any modern theologian. But he did not expunge the "then" with an overemphasis on the "now." He stressed both. He did not thrust aside the *Deus dixit* in his enthusiasm for the *Deus loquens*, nor the historical for the existential consideration. He insisted on both. The redemption was accomplished once for all, and it is

bestowed as a gift on every sinner when he comes to faith. At this point the written and the spoken Word merge into the one Word, the Gospel.

The struggle to make the Gospel of Christ contemporaneous, to bring the incarnation, crucifixion, and resurrection "into the present," is the concern of every right preacher. He lives in the written Word. He preaches the Gospel that he finds there. He contemplates the old story of our redemption. Then he "placards" Christ Crucified before the eyes of his hearers (Gal. 3:1). He takes us back to the first Christmas: "Unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). Then he brings this Christmas into the present: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Paul Althaus, discussing history and proclamation, correctly observes: "Although the history of Jesus Christ is once-for-all, finished, by-gone history, it has nevertheless contemporaneity for us, for in the proclamation of the church it approaches us with a contemporary address. In this it differs from all other history. To other history we gain a relationship by studying its sources and presentation. It becomes for us an experience in culture. But it is otherwise with this history. True, it is borne witness to in the Holy Scriptures and has been transmitted in many books since the origin of Scripture. But Holy Scripture may not be placed alongside other historical sources and presentations. It is from beginning to end only a unique form of Christian witness. What John says at the end of his Gospel is true of all Biblical writings which present the history of Jesus: 'Written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life in His name' (John 20:31). It belongs in the category of Christian preaching which calls people to faith. . . . The Bible is not a source book of ancient history which merely tells of a by-gone story. Rather, Scripture proclamation confronts and courts and claims me. And so past history confronts me in the present moment. . . . Therefore the history of Jesus ceases to be merely a historical fact of the past which one can recollect. . . . But rather the day of the proclamation is 'the day of salvation.' " 28

In the proclamation of the Gospel, therefore, the crucified and risen Lord confronts us, speaks to us, and calls us. And the Word preached is a means of grace which God uses to make us what He would have us be. The Word preached is Gospel. It is God's Word of forgiveness. It is *absolution*. "We further believe that in this Christian Church we have forgiveness of sin, which is wrought through the holy Sacraments and Absolution, moreover, through all matter of conciliatory promises of the entire Gospel."²⁷

Here Luther directs our attention also to the Sacraments, the *signed* Word. In moving on to the third section of our study, we note how closely Luther ties together Word and sign. They merge in the idea of Gospel and the concept of forgiveness. "Everything, therefore, in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin through the *Word* and *signs*, to comfort and encourage our consciences as long as we live here" [*italics ours*].²⁸

SIGNED WORD

Both Luther and the Confessions are clear and emphatic in their interpretation of the twofold relation of Word and Sacrament. On the one hand, they hold, as in the Small Catechism, that it is the Word which makes the sacred act a Sacrament, in connection, of course, with the divine institution. Water is only water until the Word comes and makes it a Sacrament. Bread and wine become the Sacrament of the Lord's body and blood when the Word is added. On the other hand, Luther and the Confessions place the Word and the Sacraments in juxtaposition as distinct and variant means of grace. "By this means, and in no other way, namely, through His holy Word, when men hear it preached or read it, and the holy Sacraments, when they are used according to His Word, God desires to call men to eternal salvation, draw them to Himself, and convert, regenerate, and sanctify them."²⁹

The relation between Word and Sacrament and the relative importance of the two have caused much debate. In the history of the church the pendulum has swung back and forth in giving pre-eminence to one or the other. Various churches of Christendom reflect differing attitudes toward the problem. In the Roman Church the propitiatory sacrifice of the Mass exalts the Sacrament and

assigns a secondary place to the preaching of the Word. In some sects the preaching of the Word dominates the worship life, and the blessed Sacrament is all but forgotten. Within Lutheranism there has been a wide range of emphasis. One can almost trace this emphasis in the interior architecture of the churches. Usually the altar has the central focus. Sometimes the baptismal font dominates. In some churches the pulpit towers over the altar, a silent but powerful testimony to the relative importance of the two means of grace. In a prominent church in South Germany the pews are ranged almost in a circle around the pulpit. The altar is in the distant background and not used except for an occasional celebration of the Eucharist. The worshipers enter the church and stand in their pews facing the pulpit for silent prayer, some turning their backs on the altar.

One of the easiest ways to stir up controversy in the Lutheran Church is to suggest the "correct" solution of this problem. At this point traditions are stubborn. Quotations from Luther can be multiplied on both sides. All true Lutherans agree, however, that the Word and the two Sacraments are equally means of grace; that all three are bearers of the Gospel; that God bestows His grace and performs His miracles of grace through them all. Baptism is the Sacrament of regeneration and initiation into the body of Christ. It cleanses, it saves, it grafts us into Christ and into His death and resurrection. But its effectiveness does not cease with the baptismal act. "Let everyone esteem his Baptism as a daily dress in which he is to walk constantly." "If you live in repentance, you walk in Baptism. . . . Therefore our Baptism abides forever; and even though someone should fall from it and sin, nevertheless we always have access thereto, that we may again subdue the old man. . . . Repentance, therefore, is nothing else than a return and approach to Baptism, that we repeat and practice what we began before but abandoned. . . . Thus it appears what a great, excellent thing Baptism is, which delivers us from the jaws of the devil and makes us God's own, suppresses and takes away sin, and then daily strengthens the new man; and is and remains efficacious until we pass from this estate of misery to eternal glory."³⁰

The blessed Sacrament of the Lord's body and blood is likewise a means of grace, the Sacrament of forgiveness, of sanctification, of Christian growth. It is the holy Eucharist, the church's sacrifice of thanksgiving. It is the bearer of the Gospel, the Gospel of the cross.

My Lord, Thou here hast led me
 Within Thy holiest place,
 And there Thyself hast fed me
 With treasures of Thy grace;
 And Thou hast freely given,
 What earth could never buy —
 The Bread of Life from heaven,
 That now I shall not die.

(Zinck's *Koralbog*, 1801)

The relation of Word and Sacrament and the existential character of both in the life of the church is clearly expressed by Luther: "Although the work is accomplished and the forgiveness of sins acquired on the cross, yet it cannot come to us in any other way than through the Word. For what would we otherwise know about it, that such a thing was accomplished or was to be given us if it were not presented by preaching or the oral Word? Whence do they know of it, or how can they apprehend or appropriate to themselves the forgiveness, except they lay hold of and believe the Scriptures and the Gospel? But now the entire Gospel and the article of the Creed: '*I believe a holy Christian Church, the forgiveness of sin,*' etc., are the Word embodied in this Sacrament and presented to us. Why, then, should we allow this treasure [forgiveness] to be torn from the Sacrament when they must confess that these are the very words which we hear everywhere in the Gospel, and they cannot say that these words in the Sacrament are of no use, as little as they dare say that the entire Gospel or Word of God, apart from the Sacrament, is of no use."³¹

The factor of the signed Word, or the Word in the Sacrament, gains importance in the dispute regarding the Eucharistic prayer, which is being discussed in liturgical conferences of our day. The Confessions leave no doubt that the Real Presence of the body and blood in the blessed Sacrament is a fact by virtue of the Word of God, particularly the words of institution. The Formula of Concord says: "Not the word or work of any man produces the

true presence of the body and blood of Christ in the Supper . . . but all this should be ascribed alone to the power of Almighty God and the Word, institution, and ordination of our Lord Jesus Christ. . . . Christ Himself, through the spoken words, is still efficacious by virtue of the first institution, through His word, which He wishes to be there repeated. . . . The words are spoken by the mouth of the priest, but by God's power and grace; by the Word, where He speaks: 'This is My body,' the elements presented are consecrated in the Supper. . . . 'This is My body' . . . was spoken once, but even to this day and to His advent it is efficacious and works so that in the Supper of the Church His true body and blood are present."³²

The Eucharistic prayers which are being introduced into the Lutheran liturgy should be closely scrutinized from the point of view whether they are connecting the Real Presence with the prayer of the people or with the Word of God. There is evidently a reason why, since Luther's day, this prayer was omitted in many Lutheran liturgies. A right Eucharistic prayer need not carry a false connotation, but it does so if it relegates the words of institution to a secondary position and if it appears in the wrong place in the liturgy.

It is evident, then, that in the Word, written, spoken, and signed, God confronts us and speaks to us and draws us into the saving relationship with Him, which is the aim and purpose of the Gospel and of Christ's entire redemptive work. This is another way of saying that the content of this Word, in whatever form it is presented, is Jesus Christ.

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The Contribution of Archaeology to the Interpretation of the New Testament

By RAYMOND F. SURBURG

(Concluded)

VI

THE inscriptions and papyri have furthermore helped New Testament students see the great contrast between Christianity and the other religions of the empire. The Lord Caesar is in definite opposition to the Lord Christ. The papyri reveal the fact that the divine names "Lord" and "Savior" were applied by the Roman emperors to themselves. The abler among the Roman emperors endeavored to strengthen and convert ancient popular worship into worship of the state and its head.²⁰¹ Already in 195 B.C. there is evidence of this patriotic deification of the Roman state, as is apparent from the worship of the *Dea Roma* in Smyrna. This divine worship was further strengthened by the popularity of the empire in the provinces. The city of Pergamum had a temple dedicated to Rome and Augustus as early as 29 B.C. Walker writes concerning the emperor worship: "This worship, directed to the ruler as the embodiment of the state, or rather to his 'genius' or indwelling spirit, spread rapidly. It soon had an elaborate priesthood under state patronage, divided and organized by provinces, and celebrating not only worship but annual games on a large scale. It was probably the most highly developed organization of a professedly religious character under the early empire, and the degree to which it ultimately affected Christian institutions awaits further investigation."²⁰²

In the inscriptions and papyri one can follow the development of emperor worship and see how ultimately there would be a clash

²⁰¹ Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1929), p. 8.

²⁰² *Ibid.*, pp. 8, 9.

between it and Christianity. Every student of Roman history is familiar with the fact that in a general way the Roman emperors were tolerant of a variety of heathen religions, practiced by the peoples they had conquered, even providing for a number of foreign deities in the Pantheon at Rome. Why, then, were the Christians persecuted in the first century? The answer is to be found in the exclusive claims made by Christianity for its religious tenets. The characteristic difference between Christianity, the national religions, the Mystery cults, and the later Roman emperor worship is clearly stated by St. Paul, who writes: "We know that an idol is nothing in the world and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."²⁰³

The title "Lord" is applied hundreds of times in the New Testament to Jesus. His lordship is emphasized in the preaching of the Apostles. Thus St. Paul asserts: "For we preach not ourselves but Christ Jesus the Lord" (2 Cor. 4:5). St. Peter affirmed before Cornelius: "He is Lord of all" (Acts 10:36), and exhorted the congregations of Asia Minor: "Sanctify the Lord God in your hearts" (1 Peter 3:15). The phrase "Great Lord and God," used by St. Paul (1 Tim. 2:13), appears in an inscription of 2 B.C. as a title of Caesar Augustus.²⁰⁴ The title "Son of God," *divi filius*, is used frequently of Augustus in the inscriptions. The teachings of the New Testament about the deity of Christ and the various titles applied to Christ are a direct and positive denial of the declarations of the Roman emperor, who, as the inscriptions testify, pretended to be Lord and God. Hence friction between the Roman government and the Christian religion became inevitable. The Emperor Domitian, the brother and successor of Titus, followed in the footsteps of Titus, who during his brief reign of two years decreed that he and his whole family, inclusive of his immediate ancestors and immediate descendants, should be worshiped as

²⁰³ 1 Cor. 8:4-6.

²⁰⁴ Cobern, p. 127. Cf. *supra*, n. 162.

gods.²⁰⁵ He erected a temple to the *divi* (i.e., the god emperors present and those to come) in the Campus Martius. A priestly college was established to foster the worship of the Flavian house. Domitian demanded that in all state documents he should be addressed as Lord and God.²⁰⁶

It was doubtless this obsession of Domitian which had much to do with the persecutions the Christians experienced in the last decade of the first Christian century. Scholars like Ramsay²⁰⁷ and Sweet²⁰⁸ consider Rev. 2:13 as a definite reference to persecutions and martyrdom occasioned by the refusal of the Christians to recognize the divinity of the emperor.²⁰⁹

Archaeological evidence shows how just prior to the coming of Christ the power and confidence in the heathen deities had been shaken. Many priests of paganism themselves ridiculed the rites they publicly performed. In his analysis of this situation Prescott writes: "The ferment caused by such expectation can be traced over all the known world. It is very marked in the inscriptions which still remain."²¹⁰ There grew up a great expectation and longing for a new and better order of things. With the growth of the empire and with the majesty associated with its head, the emperor, there arose the conception of the emperor as the future savior of the world. An inscription dated by Ramsay as coming from 9 to 4 B. C. describes the birthday of Augustus as follows:

This day has given the earth an entirely new aspect. The world would have gone to destruction had there not streamed forth from him who is now born a common blessing. Rightly does he judge who recognizes in this birthday the beginning of life and of all powers of life; now is that ended when men pitied themselves

²⁰⁵ M. Rostovzeff, *A History of the Ancient World* (Oxford: The Clarendon Press, 1928), II, 228.

²⁰⁶ Samuel Dill, *Roman Society from Nero to Marcus Aurelius* (London: Macmillan and Co., 1905), pp. 614, 615; James C. Muir, *How Firm a Foundation* (Philadelphia: National Publishing Company, 1941), pp. 272, 273.

²⁰⁷ W. M. Ramsay, *The Letters to the Seven Churches of Asia Minor*

²⁰⁸ Louis Matthews Sweet, *Roman Emperor Worship* (Boston: Richard G. Badger, 1919), p. 137.

²⁰⁹ Rudolph Knopf, Hans Lietzmann and Heinrich Weinel, *Einführung in das Neue Testament* (Berlin: Verlag Alfred Töpelmann, 1949), pp. 391, 392. (London: Hodder and Stoughton, 1904), p. 294.

²¹⁰ W. W. Prescott, *The Spade and the Bible* (New York: Fleming H. Revell Company, 1933), p. 199.

for being born. . . . From no other day does the individual or the community receive such benefit as from this natal day, full of blessing to all. The providence which rules over all has filled this man with such gifts for the salvation of the world as designate him the Savior for us and for the coming generations; of wars will he make an end, and establish all things worthily. By his appearing are the hopes of the forefathers fulfilled; not only has he surpassed the good deeds of men of earlier time, but it is impossible that one greater than he can ever appear. The birthday of God has brought to the world glad tidings that are bound up in him. From his birthday a new era begins.²¹¹

According to Ramsay, this inscription was not merely a collection of complimentary sentences, but it represented the sincere desire of the Roman populace at the very time Christ was born.²¹² In the light of this inscription and the knowledge possessed by the modern historian of the religious yearnings of millions in the Roman Empire just before the beginning of the Christian era, a wondrous signification is given to the angelic announcement to the Bethlehem shepherds: "Behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Savior, who is Christ the Lord."

Archaeology has finally also shed valuable light on the form of the original books of the New Testament. The manuscripts of the New Testament have been chiefly preserved in two forms, the roll and the codex.²¹³ The papyrus roll was made by gluing together, side by side, separate sheets of papyrus and then winding the long strips around a stick, thereby producing what has been called in Latin a *volumen* (i.e., that which is rolled up). The normal length of a papyrus roll was thirty feet. Each of the books of St. Luke would have required a roll 31 to 32 feet long. Possibly this is the reason why St. Luke issued his Gospel and Acts in two volumes. The papyrus roll, however, was inconvenient

²¹¹ Quoted by James Iverach, "Caesarism," *Encyclopedia of Religion and Ethics*, III, 55.

²¹² Ramsay, *Letters to Seven Churches*, p. 54.

²¹³ Cf. the articles by Henry A. Sanders, "Beginnings of the Modern Book," *Michigan Alumnus Review*, XLIV (February 1938), 95—111. C. C. McCown, "Codex and Roll in the New Testament," *Harvard Theological Review*, XXXIV (October 1941), 219—250.

to use. It was difficult for missionaries to find passages in a roll. In the fourth century the codex form became common.²¹⁴

Till recent times all early Christian writings were believed to have been placed on papyrus rolls; only with the change from papyrus to vellum in the fourth century were the Christian authors supposed to have followed suit in using the codex type.²¹⁵ Recent archaeological discoveries, however, have shown the erroneous nature of this conclusion. Papyrus codices, according to the newly discovered evidence, were in use in the second and third centuries. One of the most unexpected discoveries of recent years was a scrap of a single page of a papyrus codex of Numbers and Deuteronomy bound together with a number of New Testament books.²¹⁶ The Chester Beatty Papyri, comprising papyri codices, prove indisputably that second- and third-century Christians were using leafbooks long before the time when the great codices were written on vellum. Statements by the Roman writer Martial, made by him in A.D. 84, indicate the practice of using codices of parchment for the recording of literary works.²¹⁷ Sanders of the University of Michigan considers the leafbooks to have been in use in the time of Augustus. McCown maintains that when the earliest books of the New Testament were being composed, the roll was not the only means used in the publication of books.²¹⁸ Before the end of the first century a new form of book was developed in the Graeco-Roman Empire—the codex, or leafbook. The earliest examples, according to Kenyon, are Christian copies indicating that they were among the first to employ the codex.²¹⁹

The development of the codex was providential, for when St. Paul's Letters were collected toward the end of the first century, they could be put into a handy volume instead of two rolls.²²⁰

²¹⁴ Bruce M. Metzger, "Recently Published Papyri of the New Testament," *The Biblical Archaeologist*, X (May 1947), 27.

²¹⁵ C. C. McCown, "The Earliest Christian Books," *The Biblical Archaeologist*, VI (May 1943), 24.

²¹⁶ This comes from the second century according to Edgar J. Goodspeed, *New Chapters in New Testament Study*, p. 17.

²¹⁷ McCown, loc. cit.

²¹⁸ Ibid., p. 25.

²¹⁹ Kenyon, p. 18.

²²⁰ C. C. McCown, "The Earliest Christian Books," *The Biblical Archaeologist*, VI (May 1943), 31.

A little later the Gospels and the Book of Acts were combined and included in one volume. Christian missionaries could refer to this or that proof-text quickly as a result of the adoption of the codex. In view of the fact that the codex was well known in Rome in the first century, McCown thinks it is possible that the "Roman Gospel" (Mark) was written on a codex. This hypothesis would also account for the missing words at the end of Mark. In a roll it was the beginning that was liable to break off; in a codex it was the last page.²²¹

Among archaeological discoveries having a bearing on the New Testament are the fragments of lost apocryphal Gospels, Acts, Revelations, and other writings using New Testament names and materials.²²² The chief value of the apocryphal literature lies in the contrast it presents to the authentic New Testament. In the spurious Gospels one encounters a fantastic and pretentious style, often puerile and indelicate. If these, in turn, are contrasted with the writings of the New Testament, written for the most by men "unlearned and uneducated," a great difference will be seen. The New Testament has been considered in all ages as "the crown of religious literature."²²³ Caiger contends this difference can be satisfactorily explained only on the ground that the New Testament books are divinely inspired, the genuine Word of God.²²⁴

In conclusion it may be pointed out how archaeological discoveries emanating from Palestine, Syria, and Egypt have helped to discredit the view which considered Christianity one of a number of religious sects current in the Roman Empire at the turn of the Christian era. Albright, for instance, concludes: "Christianity thus appears in the light of archaeology as a unique historical phenomenon, like the faith of Israel, which had preceded it."²²⁵

Seward, Nebr.

²²¹ Ibid., p. 30.

²²² Cobern, pp. 219—240.

²²³ Caiger, "Archaeology's Contribution to New Testament Knowledge," *The Story of the Book*, p. 1489.

²²⁴ Ibid., p. 1489.

²²⁵ Albright, *The Archaeology of Palestine*, p. 249.

Roman Catholic Child Welfare in the United States

By L. W. SPITZ

EDITORIAL NOTE. Walter P. Schoenfuhs, fellow at Concordia Seminary, St. Louis, prepared a study of Roman Catholic charities. This brief review covers a portion of that study. Thanks are due to the publishers of the books which have been quoted but especially also to Fathers John F. Cronin, S. S., and A. H. Scheller, S. J., for the use of their personal notes.

ROMAN CATHOLIC child welfare is concerned with the dependent child, including the delinquent child, which for one reason or another has gone wrong. Roman Catholic social workers recognize the change that has taken place from the days when education was the distinctive function of the home—first, on the mother's knee, and then beside the father in the fields—to the present time, when this function has largely been institutionalized and schools for the most part exercise this responsibility. This means that professional educators must take the place of the parents in the education of the child. Since an education without religion presents its own peculiar problems, the church must step in to supply that factor. Roman Catholics find cause for alarm in our system of public education, which is handicapped by a legal inability to inculcate virtue or the basis of objective moral standards and belief in a personal God. This concern not only motivates their support of an extensive school system, conducted on all levels of education, from the elementary school to the university, but also inspires their zeal for the care of dependent and delinquent children.

The history of Roman Catholic care for dependent children in the United States may be divided into four periods: (a) that which preceded 1840; (b) the period between 1840 and the Civil War; (c) the postwar period; (d) the modern period, beginning in 1898. Before 1840 there were sixteen Roman Catholic institutions for dependent or neglected children. In 1729 the Ursuline Sisters established the first institution for such children in New Orleans. This institution is recognized by Roman Catholic social workers as the first special institution of any sort for dependent children

in the territory of the present United States. A massacre of the whites by the Natchez Indians had left many orphans in Louisiana. Soon after 1805 the Visitation Convent at Georgetown, D. C., was caring for orphan girls, as were Mother Seton's Sisters of Charity at Emmitsburg, Md., in 1809. About that time the Sisters of Charity in Philadelphia and New York and the Sisters of Loretto and the Sisters of Charity of Nazareth in Kentucky established schools for the care of orphans and poor children. The following decade the Sisters of St. Dominic engaged in the same work in Kentucky, and the Sulpician Father Joubert, the "Apostle of the Colored Catholics in America," worked in Baltimore among the poor colored children from San Domingo. This work resulted in the founding of a colored religious community, the Oblate Sisters of Providence, in 1829. During the same decade the Sisters of Charity opened up orphanages in Baltimore, St. Louis, and Cincinnati as well.¹

During this early period of Roman Catholic charities, ending in 1840, the work of education and charity went hand in hand. The greatest need and first objective of the foundations made in this period was religious education; the care of dependent children was merely incidental. The number of homeless children was small, since most of them could be adopted by friends or relatives. As a result the Sisters were usually able to support the orphans from the earnings derived from pay pupils.

After 1840 the arrival of large numbers of Irish and German immigrants necessitated greater attention to the care of dependent children, particularly in view of the many children who were left orphans by the epidemics of Asiatic cholera and yellow fever. The challenge of this situation was met by both Roman Catholics and Protestants in the establishment of private orphan asylums. Several states already operated juvenile reformatories, but separate state institutions for dependent children did not come in till after 1860.²

After the Civil War, Roman Catholic institutions for children grew up rapidly with the aid of public grants. The states had various ways of caring for dependent children, but no state was able to care for all its needy children, and private agencies continued to play an important part in the child-care program everywhere. In some states public funds were devoted to the

support of such agencies. Protestants viewed the state support of Roman Catholic institutions with alarm, fearing an eventual union of the Roman Catholic Church with the state.³

The new method of child care which marks the modern period, beginning with 1898, was inaugurated by the placing-out policy. The New York Children's Aid Society began to experiment with this method in 1853. After 1885 most public and church-related agencies introduced this method. Roman Catholics feared the loss of children to their faith if the children were placed in Protestant homes. Accordingly, in 1898, a group of laymen, members of the St. Vincent de Paul Society, organized the Catholic Home Finding Bureau of New York and arranged with Vincentians and church authorities in the Middle West for suitable Roman Catholic homes for the children that were now overcrowding New York institutions. The St. Vincent de Paul Society of Baltimore went a step further and set a new pattern for American Roman Catholic charities by putting all Catholic social work on a unified, city-wide basis rather than on an independent parochial and religious-community basis. These efforts at co-ordination were quickly copied in other cities. In 1910 the National Conference of Catholic Charities was formed, closely followed by the establishment of diocesan bureaus of charities providing the necessary leadership, which enabled Roman Catholic workers in every field of charities to utilize the best of the technique of modern social work. At the present time the technique of social work is basically very much the same among both Roman Catholics and non-Roman Catholics.⁴ Social workers today assume that both the institution and the foster home are necessary parts of any well-rounded system of child care.

The problem child receives particular attention on the part of Roman Catholic charities. This phase of child welfare brings the social workers into close contact with juvenile courts. Roman Catholic social workers raise the legitimate question in connection with the juvenile court: "What right has the state to interfere with the rights of parents in the care of their children?" They answer this question correctly by insisting that the state has rights both affecting the family as a unit and affecting individual members of the family, but that these rights exist only when the family fails to function properly.⁵ The question, however, remains: Where may

the most adequate treatment for problems of children be found? The juvenile court is only one of the many agencies assuming a certain amount of responsibility for children. The schools, churches, private child-welfare societies, public welfare departments, and other resources in the community are likewise interested in the welfare and adjustment of children. At this point religious education enters as an important factor in reclaiming delinquents. As it does so, the responsibility of the church becomes correspondingly apparent. Murray and Flynn explain:

If there is any argument at all for parochial schools, religious vacation schools, and other forms of religious education for the normal child living in his own home—and non-Catholics in increasing numbers are coming to admit the wisdom of the Catholic viewpoint on this subject—the case is doubly strong for the religious education of children who have been committed to an institution for delinquency. Although unfortunately some modern social workers are infected with the idea that "goodness without God" is possible not merely in the "minor moralities" which differ very little from good manners but in the more vital relationships of life as well, most of those who have come in direct contact with children in institutions feel that religious and ethical training is absolutely essential.⁶

Since the state is handicapped in supplying the necessary religious instruction, the church must step in. Thus many Roman Catholic institutions have developed in the United States, receiving in most instances public aid for Catholic children committed to their care by the courts.

The House of the Good Shepherd for girls is one of the best-known and most widely distributed private institutions of this type. The Sisters of Our Lady of Charity of the Good Shepherd, or the Good Shepherd Sisters, came to this country from France. Ever since their arrival here the Sisters of the Good Shepherd have confined their efforts solely to work with delinquent or predelinquent girls. In 1930 they operated forty-four homes and a branch of the community; the Sisters of Our Lady of Charity of Refuge operated eleven similar institutions.⁷ A particular feature of the religious program of the Good Shepherd Sisters is the department of Magdalens. This consists of women who, after showing evidence of perseverance during a period of at least three years, express

a wish to take vows and remain for life in the institution, living according to the rule of St. Theresa. The Magdalens, remaining to help the Sisters with younger unfortunates, serve as examples to the newcomer trying to mend her ways.⁸

In the area of recreation three activities are especially noteworthy. The Columbian Squires program, sponsored by the Knights of Columbus, the Catholic Youth Organization, commonly called the C. Y. O., and the Youth Bureau established by the American Hierarchy. The Columbian Squires have a program offering varied spiritual, cultural, physical, and civic objectives for boys of high-school age. An important contribution of the Squires program is its stress on trained leadership. The education and training of leaders is one of the functions of the Boy Life Bureau, which sponsors six-day intensive training courses at strategic points during each summer. At these institutes adult leaders are given guidance in meeting the problems of youth of all ages, although stress is placed on work with boys in their teens.⁹

The Catholic Youth Organization, developed in many parts of the United States, is not a program as such, but it is an organization designed to co-ordinate, integrate, and stimulate parish and youth programs. It does not replace, but furthers, the work of sodalities and parish clubs. Although the athletic side has been widely publicized, the work of the organization in its best form includes many cultural and spiritual activities as well.¹⁰

The National Catholic Welfare Conference maintains a Youth Bureau to serve as a fact-finding agency in the whole field of youth work. Though of rather recent origin, it has already assisted in the establishment of several diocesan programs for boys and girls; it works in close co-operation with the National Council of Catholic Men and the National Council of Catholic Women. The Youth Bureau, located in Washington, D. C., is able to keep in close touch with legislation and with agencies affecting youth and to serve as a source of information concerning the organization of various youth programs.

Other youth programs of various recreational and cultural groups include such diverse activities as the Sodality Movement, the Junior Holy Name, the Catholic Boys' Brigade, and activities shared with non-Roman Catholic groups, such as the Y. M. C. A. and

Y. W. C. A. programs, the Boy Scouts, the Girl Scouts, and the Camp Fire Girls.¹¹

The *National Catholic Almanac* supplies detailed information regarding various Roman Catholic charities in the United States. The current issue holds that the most significant feature of the Catholic Charities program in recent years has been the development of central diocesan agencies, of which there are now 273 diocesan and branch agencies in the United States. These represent the official interest of 109 dioceses in Roman Catholic charities and are listed under the respective archdioceses and dioceses in *The Official Catholic Directory*, issued annually. Diocesan social services include such activities as counseling in marital problems and handling of disturbed children, but a better-known service is that of placement of dependent children.

The National Catholic Almanac reminds the reader that the care of dependent, neglected, and handicapped children has been given first place in Roman Catholic welfare work. The latest figures available in January 1954 show that institutions for dependent children at that time numbered 351 and cared for 40,718 children. For physically handicapped children there were 24 institutions; for the mentally handicapped there were 15. There were 152 protective institutions, caring for the needs of 15,029. In addition to children provided for in Roman Catholic institutions, there were 20,543 children being cared for under Roman Catholic auspices in foster homes.¹²

In view of the tremendous activity of the Roman Catholic Church, one naturally seeks the dynamic which motivates such a comprehensive and aggressive program. It is comprehensive, appealing to every member of the Roman Catholic Church. Father John F. Cronin, S. S., Assistant Director of the National Catholic Welfare Conference, Department of Social Action, lists many areas of social action and challenges each member of his church to ask the question: "What can I do?" He says: "Surely some phase of this work will fit in with your attitudes, abilities, and opportunities. Of course, the needs of different parishes vary. Pastors may ask your help in different projects, depending on local conditions. But the resourceful Catholic will usually find ways of making society better."¹³ The program is aggressive. Father Cronin con-

tinues: "The apostolic Catholic seeks to make his faith an integral part of his life. He judges problems of the home, neighborhood, community, and work in terms of the ideals laid down by the Church. He then seeks to embody these ideals in his surroundings. Negatively, this means removal of conditions which make Christian living difficult. For example, he might ask which influences are harming home and children, and what can be done to correct these evils. Positively, Catholic action would mean to him a sustained effort to bring Christ into society."¹⁴

Father A. H. Scheller, S. J., Director of the School of Social Service at St. Louis University, emphasizing the spiritual aspect of social service, draws attention to the fact that though Christ's Gospel contains no systematic social program, yet we find in it a series of spiritual principles and motives, so charged with power that they gave a new direction and an unending impulse to all subsequent social work. Among the more important of Christ's doctrines Father Scheller finds the fatherhood of God and the brotherhood of man in Christ; the infinite value of the human personality; the supremacy of spiritual values; the obligation and splendor of benevolent service; divine compensation for the simplest service; Christ's life of service constituting a model of perfection. Under the heading "The Obligation and Splendor of Benevolent Service" Father Scheller says:

In Mt. 22:35-40 Christ places love of God and love of neighbor (charity) on an equal plane. One cannot practice [one] without the other. "A new commandment I give unto you: that you love one another as I have loved you." "By this shall all men know that you are my disciples if you have love for another" (Jo. 13: 34-35). Loving service to one's neighbor is thus an obligation on every follower of Christ, but it is also a glorious duty: "As long as you did it to one of these, my least brethren, you did it unto me" (Mt. 25:40). Service rendered to the needy is thus actually rendered unto Christ Himself.¹⁵

In viewing the religious aspects of Roman Catholic charities, one senses that charity, or love, is identified with social service. There is an emphasis on man's inherent goodness in his natural, unregenerated state. The regenerative power of the Gospel and the causal relationship between faith and love are not brought out in any discussion of motivation. The mere statement that faith is

never without love does not suffice. The emphasis is rather on merit and reward. Thus Marguerite T. Boylan, Executive Secretary, Catholic Charities, Diocese of Brooklyn, writing on social welfare in the Roman Catholic Church, in speaking of the philosophy of Roman Catholic social work, says:

There are certain fundamental truths upon which Catholic social work is built. First and foremost is the truth that we are made by God and that we are destined for eternal happiness with God. After Adam's fall God sent His only-begotten Son, the God-Man Jesus, upon the earth through Whose infinite merits man is rendered capable of meriting eternal life. In His goodness God endowed man with free will. This life is a time of probation and man must prove his own worthiness by his observation of both the natural and positive law of God, his Creator. Man's whole ability of meriting, however, as well as his actual merits and satisfactions, are derived from the infinite treasure of merits which Christ gained for us on the Cross (Council of Trent, Sess. VI, Chap. XVI; Sess. XIV, Chap. VIII). Catholic social work helps to lead man to God through Jesus Christ.¹⁶

Early Roman Catholic child care in the United States was motivated by the desire to preserve the faith of the dependent child. John O'Grady says:

The history of Catholic charities in the United States is almost always a history of the struggle of the immigrant for the preservation of the faith of his children. The immigrant entered into a civilization essentially Protestant. The whole life and outlook of the country was Protestant. Many people believed that a great favor was conferred on the child of the immigrant when he was rescued from his poor home in the slums and brought up in the ideals and virtues of Protestantism. Many others were governed only by sectarian or anti-Catholic proselytizing agencies. Before the Civil War the immigrant who needed assistance had to look to Protestant sources. In fact, the public institutions were just as Protestant in character as those operated by the individual denominations. Their agents were often ministers or ex-ministers, or women who were aggressively evangelistic. The Protestant religion was a part of their life and their spirit. When the friendless children of the Irish were brought to them, their only thought was to preserve them from the errors of "Romanism."¹⁷

At the same time Roman Catholic authorities continued their struggle for the recognition of the principle that children should be brought up in institutions and families of their faith. When in 1892 a Roman Catholic child was placed in a Methodist family by the County Children's Home in New Haven, Roman Catholics appealed to the courts against the action of this Home, but the Supreme Court of the State upheld the Home. Continued agitation on the part of the *Connecticut Catholic* led to the passing of a law by the State legislature, providing that children should be placed in homes of the same religious faith as the parents.¹⁸ This principle was also demanded for the placement of children in private homes. Deprecating any effort on the part of Protestant agencies to gain converts among Roman Catholics, Marguerite T. Boylan says: "To the true Catholic, religion is his most treasured possession, and any effort designed to rob him of his faith stirs up a feeling of deepest resentment."¹⁹

Papal social teaching in Roman Catholic schools is largely based on the social encyclicals, which, say the educators, should be taught in religion, sociology, economics, history, social problems, ethics, typewriting, shorthand, and any other classes where the social teaching of the church can be profitably explained. According to Gerald J. Schnepf and Thomas J. Bain there is considerable room for additional coverage. In the light of their investigation it appears that formal presentation of one or more social encyclicals is offered by 83 per cent of Roman Catholic high schools, 62 per cent of colleges, and 41 per cent of the seminaries.²⁰

Religion being the most treasured possession to the true Roman Catholic, it is but natural that he would want to pass his religion on to the non-Roman Catholic. Protestant social workers and pastors have had occasion to observe that desire. Though it would be hazardous to base a general policy on isolated instances in the treatment by Roman Catholic authorities of non-Roman Catholic children coming to Roman Catholic institutions, such cases as the following seem to be numerous enough to cause alarm among Protestant social workers. In a New York foundling hospital, run by the Sisters of Charity, a child is baptized by the priest upon admission, thus becoming Roman Catholic. This is quite logical. Not so is the case of an unwed Protestant mother's child, whom

the priest baptized and whom the Sister Superior thereupon claimed for the Roman Church. In Buffalo, New York, Roman Catholic Charities were taking in many Lutheran children, asserting they had better facilities for the children. An interview on the part of the Lutheran social worker with the priest resulted in a current change of policy.²¹ It would be of little practical value to multiply such instances. Mere negative criticism only gives comfort to the indolent. Roman Catholics met the alleged Protestant efforts at proselytizing with an energetic positive program of charities. Protestants, unhappy about Roman Catholic efforts at making converts, should meet such efforts with even greater zeal. At the same time it may be in order to remind all social-service workers within the Christian Church to observe the ethics of Christian charity.

St. Louis, Mo.

NOTES

1. Raymond W. Murray and Frank T. Flynn, *Social Problems* (New York: F. S. Crofts & Co., 1944), pp. 573, 574.
2. *Ibid.*, pp. 574, 575.
3. *Ibid.*, p. 576.
4. *Ibid.*, pp. 578, 579.
5. *Ibid.*, p. 534.
6. *Ibid.*, p. 547.
7. *Ibid.*, pp. 547, 548.
8. *Ibid.*, p. 549.
9. *Ibid.*, p. 556.
10. *Ibid.*, p. 557.
11. *Ibid.*
12. Pp. 384, 385.
13. Mimeographed notes submitted by Father Cronin.
14. *Ibid.*
15. Classroom lecture notes submitted by Father Scheller.
16. Marguerite T. Boylan, *Social Welfare in the Catholic Church* (New York: Columbia University Press, 1941), p. 6.
17. John O'Grady, *Catholic Charities in the United States* (Washington, D. C.: National Conference of Catholic Charities [printed by Ransdell, Inc.], 1930), p. 147.
18. *Ibid.*, pp. 148, 149.
19. Boylan, p. 26.
20. Gerald J. Schnepf and Thomas J. Bain, "Papal Social Teaching in Catholic Schools," *America*, XC (March 6, 1954), 593, 594.
21. Information from Henry F. Wind, Executive Secretary of the Department of Social Welfare, The Lutheran Church—Missouri Synod, personal interview.

Studies on the Swedish Gospels

SEVENTEENTH SUNDAY AFTER TRINITY

MARK 2:23—3:5

The Text and Its Central Thought.—To appreciate the full impact of the two Sabbath scenes related in the text, we must keep in mind what led up to them. The Pharisees and scribes severely criticized Jesus because contrary to their ordinances He ate and drank with publicans and sinners (Mark 2:16). Next they took Jesus to task because He and His disciples did not fast according to their ordinances (Mark 2:18). For both of these charges Jesus had an answer which they could not gainsay (Mark 2:17, 19). Then Jesus told two parables in which He likened their false righteousness based upon the keeping of their ordinances, first, unto an old garment; second, unto an old wineskin (Mark 2:21, 22).

Now follow the two Sabbath scenes. *Scene 1* (Mark 2:23-28). On a Sabbath, while Jesus and His disciples were walking through a grain field, the disciples plucked ears of grain, threshed them by rubbing them between the palms of their hands, and ate the grain. When the Pharisees and scribes saw that, they "knew for sure" that they had just cause to accuse and condemn Jesus. As though their every sense of propriety had been outraged, they cried out: "See, why are they doing on the Sabbath what is not lawful?" It was not unlawful for travelers to pluck and eat the grain which grew along a path (Deut. 23:25). However, because the disciples did it on a Sabbath, this act "involved, according to rabbinic law, the double sin of plucking, which was regarded equivalent to reaping, and rubbing in the hands, which was considered to be a species of threshing." In His reply Jesus asked: "Did you never read what David did when he had need and was hungry?" (1 Sam. 21.) When David was hungry, he entered the Tabernacle and requested that the priest give him and his companions of the bread which, according to Ceremonial Law, was to be eaten by the priests only. This was the weight of the Lord's argument: "David's hunger sets aside even a divine regulation—shall not the hunger of the disciples set aside mere rabbinical notions?" David was the great hero of the Pharisees and scribes. Hence they were ready to drop the matter for the time being. Now Jesus takes the offensive. He lays down the divine principle: "The Sabbath came to be on account of man

and not man on account of the Sabbath." The meaning is clear. God instituted the Sabbath for man's good and not for his hurt. The Pharisees and scribes, however, through their ordinances, had lost sight of this fact. Finally Jesus said, "The Son of Man is Lord even of the Sabbath." The entire Ceremonial Law, including the Sabbath Commandment, was given to prepare God's people for the coming Messiah. With His fulfillment of this law, with His death for the sins of the people, with His resurrection, the Ceremonial Law, having attained its purpose, was destined to fall away as no longer needed. "The new covenant without ceremonies would supersede the old with its ceremonies." *Scene 2* (Mark 3:1-5). On another Sabbath (not the same) Jesus entered a synagog. In this synagog there was a man with a "withered hand." It is quite possible that the Pharisees and scribes arranged for this man to be present. They secretly watched to see what Jesus would do. If Jesus healed the man on the Sabbath, they felt that they then would have just cause to condemn Him. Jesus read their wicked thoughts. Calmly He asked the man with the withered hand to arise and stand. Everyone in the synagog felt the dramatic tension of the scene. Instead of healing the man immediately, Jesus confronted the Pharisees and scribes with this twofold question, "Is it lawful to do good on the Sabbath or to do harm? to save life or to kill?" Thus, with one bold thrust, Jesus confronts His enemies with the real issue. The question was not, "Is it lawful to work?" as the Pharisees supposed. Rather the question was, "Is it lawful to do good?" The enemies refused to answer. Their silence was significant. The tension now became terrific. Jesus looked with righteous anger at His enemies—anger mingled with compassion. All in the synagog wondered what would happen next. When the tension became almost unbearable, Jesus said quietly to the man with the withered hand, "Stretch out thy hand." And when he did so, his hand was completely healed.

The Day and Its Theme.—The Seventeenth Sunday after Trinity has "The Liberty of the Christian" for its theme. The Epistle (Eph. 4:1-6) emphasizes true Christian living. The Gospel (Luke 14:1-11) teaches that true Christian living begins, not with obedience to human ordinances but in the exercise of Christian liberty in doing good, in showing love to those in need, in being humble. The Introit calls those blessed who in the exercise of their Christian liberty "walk in the Law of the Lord." The Gradual, in my opinion, adds little to the development of the theme of the day. The Collect petitions God to grant His people grace eager to exercise their Christian liberty by withstanding the

temptations of the devil and by following God with pure hearts and minds. The accent of *Parish Activities* for the month, "My Church," fits beautifully into the pattern. The purpose and program of the church is not to hammer away at the dead letter of the law, but to proclaim the Gospel, which makes men free—free, not to do as they please but free to pour out their love for the Savior in devotion to Him and in service to the neighbor.

The Goal and Purpose of the Sermon.—To teach the correct understanding of the Lord's Sabbath Commandment.

Sins to Be Diagnosed and Remedied.—A false understanding of God's Law, through abetting unbelief, leads away from Jesus, consequently, to hell.

Opportunities for Explicit Gospel.—Point out how Jesus as our Savior did not destroy the Law of God but redeemed us from its curse, so that by faith in Him we delight in keeping its real demands.

Illustrations.—Use the dramatic incidents and scenes found in the text.

Outline

Many are of the opinion that our Sunday is the same as the Old Testament Sabbath. That opinion is incorrect. However, because it is so common and because when followed through it always leads to confusion and error, it is important that we, through the study of God's Word, attain

The Correct Understanding of the Lord's Sabbath

I. The wrong understanding of the Pharisees and scribes.

- A. Their wrong understanding *revealed* itself in the criticism hurled against Jesus.
- B. Their wrong understanding *originated* in their rejection of Jesus.
- C. To this day all who reject Jesus as their Savior, in part or entirely, inevitably misunderstand God's Law.

II. The correct explanation of Jesus.

- A. The Sabbath was commanded to help man, not to hurt him.
- B. Jesus is Lord of the Sabbath. The Sabbath Commandment was given to prepare God's people for the coming Messiah.
- C. To this day men understand the full meaning and purpose of God's Law only after they accept Jesus as their Savior.

San Antonio, Tex.

ROLAND WIEDERAENDERS

EIGHTEENTH SUNDAY AFTER TRINITY

MARK 10:17-27

The Text and Its Central Thought.—As Jesus was going forth "into the way" which would bring Him to the Cross, a young man of wealth and position, presumably a ruler of the local synagog, came running to Jesus, knelt down, and addressed to Him the important question, "Good Master, what shall I do that I may inherit eternal life?" (V. 17.) After a minor correction Jesus said in substance: "If you wish to enter eternal life, keep the Commandments." He listed them in detail, especially those of the Second Table (v. 19). Sincerely, but with a degree of pride, the young man answered, "All these things have I observed from my youth" (v. 20). This is a typical American answer, "God, I have done my best." Our communities and our churches have a goodly number of such respectable sinners. They maintain good homes. They have never been caught in a shady deal. They have never been fined more than \$1.00 for parking overtime or \$10.00 and costs for speeding. They have been baptized, confirmed, and they go to church. But the demands of God's Law are much higher. They require absolute perfection.

In vain we call old notions fudge
And bend our conscience to our dealing.
The Ten Commandments will not budge,
And stealing will continue stealing.

Jesus, beholding the young man, loved him and wanted to save his soul. So He said, "One thing thou lackest." For the purpose of approaching perfection via the Law there was one test he could make: "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven . . . then come and follow Me" (v. 21). Christ was not teaching the purchase of salvation in exchange for poverty. He was giving specific, loving counsel to lay bare the man's deep inner need. But the man failed the test. He went away from Christ sorrowful because he had great possessions (v. 22). While outwardly his life was respectable, inwardly he was at odds with God. His heart belonged not to God but to gold.

Watching the man leave and then turning with a sad heart to His disciples, Jesus said: "How hardly shall they that have riches enter the kingdom of God. . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." In astonishment the disciples asked: "Who, then, can be saved?" Jesus replied that things impossible to man—for an Ethiopian cannot

change his skin nor a leopard his spots—are possible with God (v. 27). It is not the possession of material goods, whether great or small, but the attitude of a man's heart that destroys his soul. And it is the converting power of God alone that can change our worldly, proud, conceited hearts, convince us that we are beggars before God, kindle faith in the Savior and thus change us into new creatures, who say:

In Christ alone my trust I place,
Come boldly to Thy throne of grace
And there commune with Thee.
Salvation sure, O Lord, is mine,
And all unworthy, I am Thine,
For Jesus died for me.

The Day and Its Theme.—The Gospel for this Sunday speaks of perfect love being the great requirement of God's Law. The Epistle, recognizing our imperfection in love, offers us the grace of God in Christ, our Substitute, through whose merits we are counted blameless. The Introit and Collect for the day plead for those who wait on the Lord and implore God's mercy for our imperfections. The Gradual extols the blessings of God's house, wherein we find the peace of Christ. "My Church" in the *Parish Activities* theme for the month. . . . The Swedish lectionary suggests "The Way of Perfection" as the theme for this text. We can by no means love God perfectly. But Jesus did so, and in Him we do so also. This is the central message of my church.

Goal and Purpose of Sermon.—To convince the hearer of his utter inability to meet the demands of God's perfection, that outward respectability is merely a subterfuge, and to move him to a deeper trust in the merits of Christ, who by His atonement made the impossibility of salvation possible for all.

Sins to Be Diagnosed.—We cannot serve God and mammon. Jesus said, "He that is not with Me is against Me."—No armored car with valuables has ever followed a coffin out to the cemetery. . . . Earthly goods and pleasures and comforts are blessings of God, but worshiping them instead of God is the idolatry from which we need release and cleansing. Our lack of love toward God, our lovelessness in church and home, our guilt and imperfections all down the line . . . these must be unmasked, painful though it be, and confessed by us so that Christ's saving grace can enter.

Explicit Gospel.—Jesus loved the young ruler. For Him, too, He suffered and died. Likewise, His heart goes out to us. There is no

substitute for Him, the Pearl of Great Price, the garments of His blood and righteousness. Why walk away from Him or follow Him at a distance when, no matter what your sin, He invites: "Though your sins be as scarlet, they shall be white as snow." "Him that cometh unto Me, I will in no wise cast out." Looking to Him, God will save us even though our conscience accuse us, our faith falter, and doubt disturb us. With God all things are possible.

Illustrations. — Instead of comparing ourselves with others, we should examine ourselves in the light of God's holiness. A lighted match may look good in a dark cellar, but in the light of the sun it looks pathetic. . . . A copy of an oil painting sold for \$100 in New York. Later art critics pronounced it an authentic original, and its price shot up to \$150,000. Once the Holy Spirit has torn the spiritual blindness from our eyes and we behold Jesus as our Savior and Lord, His value will skyrocket as the one authentic Treasure.

Outline

Encounter with Jesus

- I. The preliminary skirmish
 - A. The young man is concerned about his soul.
 - B. He protests his "perfection."
- II. The real encounter
 - A. Jesus unmasks his imperfection to reveal his deep inner lack.
 - B. He offers Himself as the one perfect way.
- III. The final outcome
 - A. The young ruler walked away from Christ, the only lasting Treasure.
 - B. We likewise have encountered Christ. Facing ourselves squarely, we find that, humanly speaking, our salvation is impossible.
 - C. But with God all things are possible. This is the saving encounter with Jesus, to which the Holy Spirit is ever trying to lead us.

Topeka, Kans.

ALBERT C. BURROUGHS

NINETEENTH SUNDAY AFTER TRINITY

JOHN 7:40-52

The Text and Its Central Thought.—John 7 carries us into the period when His countrymen have experienced the full impact of Jesus of Nazareth. That impact demands a judgment, and the land is astir with clashes of opinion regarding Him. Some in guileless simplicity are inclined to accept the evidence of His goodness (v. 12), His miracles (v. 31), and His teaching (v. 46), as sufficient proof of His Messiahship. Others, seeing certain unanswered difficulties (vv. 27, 41, 42), are hesitant. Still others are inclined to reject Him as a deceiver (v. 12). His own brothers disbelieve (v. 5), and their goading Him to go to Jerusalem seems to indicate that they, like many, are awaiting the judgment of the rulers before making up their own minds (vv. 13, 48, 49). These latter, for the most part (Nicodemus is an exception; cf. also ch. 12:42, 43), have already reached their decision. They are bitterly offended at His stupendous claims (vv. 16-18, 28, 29, 37, 38), His disrespect for their sacred traditions (vv. 21-24, cf. ch. 5:16), His uncompromising accusations (vv. 7, 17-19), His revolutionary doctrine, not rooted in their theological past as they conceive it and therefore to their mind new and without authority (v. 15, cf. ch. 8:13) — and they have united in their condemnation (v. 48). They cite Scriptures to show that His background is out of harmony with Messianic expectation (vv. 27, 41, 42, 52). They dismiss with contempt the opinions of the unlearned (v. 49) as well as of any learned who may question their judgment (vv. 51, 52). So bitter are they that they have already reached the point of plotting seriously to silence Him by death (ch. 5:16, 18; 7:1, 19, 20, 25, 30, 32, 44, 45).

It is in some ways unfortunate that our society is outwardly so pro-Christian that we can grow up in the tradition of accepting Christ without ever experiencing the offense. When assent to Christian doctrine has become socially acceptable and even expected, true inner religion is in peril. The arguments of the enemy must be heard and felt, the pressures of unbelief exerted, the anguish of doubt experienced, the conflict of interests fought through, before knowledge of mind can be refined into a durable conviction of faith. Let us not be distressed by doubt nor afraid of temptation. Let us magnify the offense of Christ Crucified — that our faith may not rest on the wisdom of men, nor on the traditions of a "Christian" society, but on the power of God (1 Cor. 2:5).

The Day and Its Theme. — The unifying theme for the day, as suggested in the Swedish lectionary, is "The Narrow Way of Faith."

In the Epistle (Eph. 4:22-28) and Collect the emphasis is on faith in its sanctifying power — "Put on the new man. . . ." More closely akin to our text is the Gospel (Matt. 9:1-8, "The Man Sick of the Palsy"), where the determined unbelief of the Pharisees is again in evidence.

The Goal and Purpose of the Sermon. — Faith is far more than opinion or pious affirmation. It is an awakening to a divine knowledge and therewith a revolution of attitude produced by the Spirit of the living God, through the impact of His Son. The goal is to lead the hearer vicariously through something of the mental and spiritual turmoil through which Christ's own nation passed, for the purging of his faith and the strengthening of his conviction. Inevitably this will sharpen also his awareness that it is only by the miracle of God that he, or any man, believes at all.

Sins to Be Diagnosed and Remedied. — The greater sin in the text is not the *doubting* of the people, but the *certainly* of the Pharisees — the negative certainty of their unbelief. Study that unbelief: it is born of self-interest; it hears what it chooses to hear, believes what it chooses to believe, interprets as it chooses to interpret; it exalts itself above God, as though the religious judgments of men must be granted validity equal to or higher than God's revelation; it condemns truth as a lie, exalts its lies as truth, and dares to seek sanction in God's Word; it is hypocritical, dishonest, unjust, and yet boasts of its righteousness; and it anathematizes those who in the simplicity of faith would dare to believe otherwise. "From this preserve us, heavenly Father!"

Opportunities for Explicit Gospel. — Truth is always condemned as the troublemaker. The lie would much prefer to be left alone, to rest secure in ignorance and toleration. Yet we praise God for making trouble, even for causing divisions among people (v. 43) and within them. The great act of grace is this, that God has not let us alone; that in spite of our natural resentment He does disturb our "peace"; that He has sacrificed His Son for our redemption; and that through Him God still calls us out of sin, blindness, and death, to a new life of faith. For such "troublemaking" God does not apologize. It is His grace in action. From resenting, resisting, and despising that grace, "good Lord, deliver us."

Illustrations. — Even the devil must serve the cause of our salvation.

Some elements of chemistry are inert; they refuse to react with other elements and are therefore incapable of producing change (neon, argon, helium). Though Christ enters human society naturally, unnoticed, and without fanfare He is never "inert." Rather He is a violently

active "chemical" (fluorine, chlorine), and the society that experiences His impact seethes and boils over with change. The Lord would have no praise for the peaceableness of inert Christians.

Possible introduction: Certainty is a rare thing. Wise men are cautious. They say, "I think. . . ." "This is my opinion . . ." not "I know. . . ." Scientists speak of "theories"; doctors and judges render "opinions." Such careful skepticism carries naturally into man's evaluation of religion, the more so since religion is unprovable. All religion is regarded as simply the "opinion" of him who believes it, and faith means no more than opinion. By human standards this is logical, and in regard to most religion it is even valid. But it fails to take into account one possibility. A living, thinking God, if He exists, does not have opinions, but truth; and if that God makes Himself known, that religion which God reveals is not the opinion of man, but the truth of God. Such truth is not captured by man; it captures him. And for a man so captured, faith is not opinion but certainty. The text shows God's truth at work to capture men. May it capture us.

Outline

How Difficult Is Faith

- I. Learn this from those who doubted
 - A. The revolutionary impact of Christ on His society.
 - B. The difficulty of decision. Affirmative: His goodness, miracles, teaching. Negative: tradition, reason, self-interest.
 - C. May God lead you through anguish of doubt to certainty.
- II. Learn it from those who were certain, but wrong
 - A. The Pharisees' judgment of Christ; its ungodly motivation.
 - B. What they lost thereby (Gospel).
 - C. May God deliver you from such hardness.
- III. Learn it from those who believed and confessed
 - A. The miracle—that some believed against reason, pressure, authority (people, officers, Nicodemus).
 - B. Their testimony: understand its necessity, appreciate its difficulty.
 - C. May your faith show itself alive in confession.

New Orleans, La.

PAUL G. BRETSCHER

TWENTIETH SUNDAY AFTER TRINITY

MATTHEW 25:14-30

The Text and Its Central Thought.—The words of this text are a part of the long discourse Christ delivered to His disciples on the Tuesday afternoon of Holy Week on the slopes of the Mount of Olives. Cf. Matt. 24:3.

In this parable Jesus urges us to faithfulness in the use of our talents, both because we are stewards and because God will call us to give an account of our stewardship. It intends to impress upon us the fact that the new life of the Christian is to be exercised in good works.

The opening sentence is anacoluthic. The Greek has only, "for just as a man. . . ." The $\gamma\acute{\alpha}\rho$ refers us to the Lord's imperative to watch. Τοὺς ἰδίους—his own servants, his bond servants, those for whom he has paid a price. Their time, strength, ability—all are his.

The man distributes the talents according to the ability of each man. Each one, therefore, has as much as he can handle. (Cf. 1 Cor. 12:4-11; Rom. 12:6 ff.; Heb. 2:4; Eph. 4:7; Luke 12:48.) The talents God has given us include both the gifts of His Spirit (Gal. 5:22, 23) and our natural and acquired abilities. Everyone has something with which to do business. A talent is worth about \$1,100. In Christ's day it represented a day's payroll for an army of six thousand men.

The man with five talents and the man with two received the same blessing because both proved themselves to be faithful to their trust. Cf. Rom. 2:6 ff.; 2 Cor. 9:6; 1 Cor. 15:58; 1 John 4:17. The man with one talent is cast out because of his unfaithfulness. His is a sin of neglect, a sin of omission. His task is easiest, his responsibility least, his neglect most inexcusable.

Observe the charges the man with one talent levels at his master. He says he is a "hard" man, one harsh, stern, churlish in nature. Moreover, he charges him with reaping the fruit of the labors of others. Both allegations are proved false by the parable itself. The word "strawed" (v. 26) means "scattered" and here probably refers to winnowing.

V. 29 is the law of the kingdom. This law operates with the same consistency in the spiritual world as it does in the physical. ". . . him that hath not," of course, refers to the man with one talent. He really has nothing when he buries his talent. He impoverishes himself.

The Day and Its Theme.—A Swedish lectionary suggests the theme: "Spiritual Indifference." The servant with one talent is a representative

of the spiritually indifferent; the other two picture the spiritually alive and active. The Epistle for the day reflects the theme of faithfulness, as it encourages us to "redeem the time." The Gospel gives us types of spiritually indifferent and shows us their eternal fate. In the Collect we ask God's forgiveness for our neglects of duty and plead for grace to serve Him with a quiet mind. The Introit reflects the righteousness of God in all His works, both of mercy and of judgment. We can use to good advantage the topic "My Church," suggested for this month in *Parish Activities*, since the church is the arena in which the Christian is to be active as a faithful servant.

The Goal of the Sermon.—The goal of this sermon is to engender in the hearts of Christians a greater sense of their privilege and responsibility of being faithful in the use of their talents. There is much in this text to warn against unfaithfulness and much to encourage to faithfulness.

Sins to Be Diagnosed and Remedied.—Certainly this text aims straight at the sin of identifying faith either with a loose affiliation with a congregation or with an intellectual assent to a set of doctrinal propositions. This text gives occasion to preach against sins of omission. The man with one talent did no overt wrong; he was denounced because he did no good. All of us must see something of this man with one talent in ourselves so that we repent of our neglects of duty.

Opportunities for Explicit Gospel.—The phrase "His own servants" (v. 14) gives us occasion to remind our hearers of the price Christ paid to make us His own servants. "Ye are bought with a price." Moreover, in the blessing Christ gives the faithful stewards, this text points to the grace of God. They receive eternal life as a gift of grace.

Illustrations.—The law of the kingdom can be illustrated from the physical world. Unused muscles become weak. On the other hand, the student who improves his mind fits himself for advancement. Physical and mental faculties become weak through disuse and strong through use. (Cf. Prov. 11:24). Of course, the text itself is weighted with the dramatic element.

Outline

Be Faithful in the Use of Your Talents

I. Because God has given you talents to use in His service

A. We are God's servants (v. 14).

B. He has given us all our talents (v. 15).

C. He expects us to use these talents in the work of the Kingdom (vv. 16-18).

II. Because Christ will return for an accounting

A. Christ will return (v. 19).

B. Those who have evidenced their faith in the faithful use of their talents will be blessed (vv. 20-23).

C. Those who neglect to use their talents will be cast out (vv. 24-30).

Springfield, Ill.

HENRY J. EGGOLD, JR.

TWENTY-FIRST SUNDAY AFTER TRINITY

JOHN 10:22-30

The Text and Its Central Thought.—John 9—10:18 comprises the incident of Jesus' healing the blind man and the subsequent conversation with the Pharisees who cast the healed man out because of his confession of Jesus. This conversation revolved about the proper spiritual guidance of the people and climaxed in the "parable" of the Good Shepherd. The incident with its teachings precipitated further excitement among the Jews and dispute concerning the nature and work of Jesus (vv. 19-21).—Vv. 22-24: So it is that at a subsequent date, when on account of the weather Jesus did his teaching under the portico of the Temple (December 25!), the Jewish opponents of Jesus confronted Him physically ("ringed Him about") and with the question, "If Thou be the Christ, tell us plainly." Their question blames Him for leaving them in doubt.—V. 25: Jesus seems to hedge. Why does He not simply say: "I am the Messiah"? His answer is in the words, "I told you, and ye believed not." He had said so in the words of the conversation that precipitated this set-to; cf. 10:11-18, plainly an unfolding of His Messianic office. Furthermore Jesus' works, His miracles and His teaching, were done in the name of the Father and were a sufficient recommendation of His person—to a believer. But to an unbeliever, one determined to reject Him, the most explicit evidence was unavailing.—V. 26: Jesus fills out this analysis of the unbelief of His opponents by repeating the analogy of the relation which He has to the believer to the relation between shepherd and sheep (10:14, 16). Not only does He assert that He is the one true Shepherd; the true sheep hear His voice.—Vv. 27-30: This cue for stating the entire redemptive relation of Jesus and the believer is

pursued all the way. They who truly know and recognize Jesus as the Christ accept His Word with faith; they follow Him; they receive the gift of life, God's eternal kind of life, from Him, which means that they do not perish or fall away from Him. This close relation, involving the act of faith on the part of the believers, is the result of the Father's act; He is wholly concerned in this relation and is actually in the same relation to the sheep that the Son is. "I and My Father are one," Jesus climaxes the statement. It follows logically that the Father and He have the identical relation to the sheep, they are "one in this." But judging by the result of the statement on the hearers, "in this" was less than the scope of His statement; the hearers understood it as a full ascription of deity (v. 33): "Thou, being a man, makest Thyself God."

This text is one of many, particularly in John (but cf. also Rom. 1:16) accentuating the necessity of faith in order to comprehend the full nature of Jesus as the Son of God and of His work of redeeming the world to God and giving life. But it is also a straightforward statement of the relation that the believer has to God because of that work of Jesus. "Through Jesus we belong forever to the Father."

The Day and Its Theme.—*Parish Activities* suggests that the month revolve about the idea of the church. The 21st Sunday after Trinity is well suited to emphasize the concept and the faith which is essential to membership in the church. Eph. 6:10-17 and John 4:46-54 both emphasize faith in Christ as basic for the life with God. Any improvements on the central thought above might be made in the direction of stressing the nurture of faith. "As we listen to the voice of Jesus, we belong forever to the Father."

The Goal and Purpose of the Sermon.—Through this sermon the hearer should feel himself thoroughly bound to God and confident of life with Him forever. This is not to be a carnal security—once a Christian always a Christian—but a faith that can be fostered by recognizing Jesus' redeeming work and surpassing love.

Sin Diagnosed.—This is a great text on the nature of unbelief, the fact that it resists the one thing that can work faith, the observance of the work of Christ. The sermon is preached to believers, and hence it must, on the one hand, warn of unbelief on every side, belittling the person and work of Jesus into a moral example; and, on the other hand, point out the inner temptations also in the believer to turn eyes away from Christ and ponder the fashionable doubts whether Christ "ever said He was God." Such unbelief has in its wake blindness and the inability to discern Christ and the life that He gives. Cf. 9:41.

Opportunities for Explicit Gospel.—These come in the term "the Christ" (v.24); "works that I do in My Father's name" (v.25); "I give unto them eternal life" (v.28); and the implied restatements of vv.7-18, one of the most outright statements from the lips of Jesus of His redemptive death, commissioned by His Father and producing the life of those who believe in Him.

Illustrations.—The skepticism toward great and good people on the part of those who do not want to believe—animus for Abraham Lincoln (Gettysburg Address story), refusal to try electric lights, crop rotation, vaccination. The people of the text as an illustration that faith itself is a miracle, a truly superhuman thing, for they were able, learned, moral—yet unbelieving.

Outline

As We Listen to the Voice of Jesus, We Belong Forever to the Father

- I. The world's great need—to belong to the Father
 - A. Anything else means that it perishes. God's wrath for wayward man.
 - B. But we don't belong to the Father by offering Him the fruits of our waywardness.
- II. Listen to the voice of Jesus
 - A. He came from the Father, carries out His commandment to lay down His life for men.
 - B. He speaks to men—the Word of Christ. He tells men that He is their one Good Shepherd; that He dies for them; that He does the works that the Father sent Him to do.
 - C. The person who listens to His Word, views and ponders His redeeming work by which God forgives our sins and lays aside His wrath, finds the power to believe.
 - D. Hence the tragedy of men who will not listen, turn away in preconceptions of hostility or in the neglect of apathy, and whose faith thus grows cold and whose eyes remain or become blind.

Conclusion: The Father wants to possess us. In Christ He has life for us. Let us keep safe in the fold of the Father by heeding the voice of the Shepherd, for we know who He is.

St. Louis, Mo.

RICHARD R. CAEMMERER

Texts for the New Series of Homiletical Studies

For the church year beginning November 27, 1955, the CONCORDIA THEOLOGICAL MONTHLY will present studies on Old Testament texts for the Sundays and festivals of the church year. The texts comprise no one pericopic system, although such selections are represented in some cases. The texts have been chosen to correlate with the Propers of each day. The contributors will again draw attention to possible correlations with the monthly themes of *Parish Activities*.

Many pastors by-pass Old Testament texts, particularly by the year, for various reasons—weakening skill with the Hebrew language, the assumption that the great New Testament themes, such as Atonement, church, Christian love, are obscure. This is unfortunate. For it was to the Old Testament to which St. Paul directed Timothy for its ability to make "wise unto salvation through faith which is in Christ Jesus." Over half of the projected series of texts come from the Psalter and the Book of Isaiah, in which the fellowship of the worshiping church and the plan of the atonement through the Messiah and its message are most explicit. The King James Version, with its special preaching values, is particularly useful for Old Testament texts. As the preacher follows these studies, he will notice that often fewer, or more, verses of the context and text are useful for preaching. Often the preacher will develop the message from a longer section of Scripture, while depending on a brief text for reading to his hearers and developing his outline.

The staff hopes that these studies will stimulate readers to zestful exploration and vigorous preaching of the Old Testament.

TEXTS OF SERMON STUDIES FOR 1955—1956

Date	Day	Text
November 27, 1955	1 Ad.	Psaln 24
December 4, 1955	2 Ad.	Zeph. 3:14-20
December 11, 1955	3 Ad.	Mal. 3:1-5
December 18, 1955	4 Ad.	Is. 40:1-10
December 25, 1955	Chris.	Is. 9:6, 7
January 1, 1956	N. Y.	Ps. 33:17-22
January 6, 1956	Epiph.	Micah 5:2-4
January 8, 1956	1 a. E.	Eccl. 11:7—12:1
January 15, 1956	2 a. E.	Ps. 104:14-24
January 22, 1956	3 a. E.	Ps. 50:1-6
January 29, 1956	Sept.	Ps. 18:1-6
February 5, 1956	Sexa.	Is. 55:6-11
February 12, 1956	Quinq.	Ps. 40:7-10

February 19, 1956	Invoc.	Deut. 8:1-6
February 26, 1956	Rem.	Gen. 32:24-29
March 4, 1956	Ocu.	Ps. 77:7-15
March 11, 1956	Lae.	Ex. 16:4-9
March 18, 1956	Jud.	Lev. 16:15-22
March 25, 1956	Palm S.	Zech. 9:8-12
March 30, 1956	G. Fri.	Is. 53:3-6
April 1, 1956	Easter	Ps. 118:17-24
April 8, 1956	Quas.	Ezek. 37:9-14
April 15, 1956	Mis. D.	Ezek. 34:11-16
April 22, 1956	Jub.	Ps. 119:49-54
April 29, 1956	Cant.	Psalm 98
May 6, 1956	Rog.	Prov. 2:1-9
May 10, 1956	Asc.	Psalm 110
May 13, 1956	Ex.	Ps. 27:1-6
May 20, 1956	Pent.	Joel 2:28-32
May 27, 1956	Tr.	Jer. 10:8-16
June 3, 1956	1 a. Tr.	Psalm 13
June 10, 1956	2 a. Tr.	Psalm 32
June 17, 1956	3 a. Tr.	Jonah 4:6-11
June 24, 1956	4 a. Tr.	Joshua 24:14-22
July 1, 1956	5 a. Tr.	Ezek. 2:1-5
July 8, 1956	6 a. Tr.	Psalm 1
July 15, 1956	7 a. Tr.	Deut. 32:1-9
July 22, 1956	8 a. Tr.	Ps. 119:105-112
July 29, 1956	9 a. Tr.	Prov. 16:1-9
August 5, 1956	10 a. Tr.	Psalm 48
August 12, 1956	11 a. Tr.	Psalm 130
August 19, 1956	12 a. Tr.	Is. 62:6-12
August 26, 1956	13 a. Tr.	Jer. 31:31-34
September 2, 1956	14 a. Tr.	1 Sam. 7:7-13
September 9, 1956	15 a. Tr.	Micah 7:18-20
September 16, 1956	16 a. Tr.	2 Chron. 7:12-16
September 23, 1956	17 a. Tr.	Ruth 1:11-18
September 30, 1956	18 a. Tr.	Is. 54:7-10
October 7, 1956	19 a. Tr.	1 Kings 19:4-12
October 14, 1956	20 a. Tr.	Psalm 42
October 21, 1956	21 a. Tr.	Is. 59:17-21
October 28, 1956	22 a. Tr.	Psalm 123
November 4, 1956	23 a. Tr.	Is. 44:6-8
November 11, 1956	24 a. Tr.	Is. 8:9-17
November 18, 1956	25 a. Tr.	Psalm 126
November 22, 1956	Harv.	Deut. 28:1-10
November 25, 1956	26 a. Tr.	Zeph. 3:8, 9

BRIEF STUDIES

THE PROBLEMS IN JOHN 8:25

The edition of Eberhard and Erwin Nestle (Stuttgart) contains the following reading for St. John 8:25, 26: ἔλεγον οὖν αὐτῷ· σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν; πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. The Oxford text, edited by Alexander Souter, presents one basic variation; the conclusion of verse 25 is a statement instead of a question: Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.

The challenge which the conclusion of verse 25 presents to translators is evident from the various versions:

"Even the same that I said unto you from the beginning."
(King James)

"Why should I talk to you at all?" (Moffatt)

"Why do I even talk to you at all?" (Goodspeed)

"Even what I have told you from the beginning." A footnote gives the variation: "Why do I talk to you at all?" (Revised Standard Version)

"Principium, quia et loquor vobis." (Vulgate, ed. of Wordsworth and White; Oxford)

"Erstlich der, der ich mit euch rede." (Luther)

"Ce que je vous dis dès le commencement." (Segond; Oxford)

"Ο, τι σὰς λέγω ἀπ' ἀρχῆς. (Modern Greek; British Bible Society)

Some of the difficulties involved in the passage are noted by A. T. Robertson in *A Grammar of the Greek New Testament in the Light of Historical Research*: "In John 8:25 both Westcott-Hort and Nestle print as a question, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν; The Latin versions have *quod* or *quia*. It is a very difficult passage at best. Τὴν ἀρχὴν ὃ τι may be taken to mean 'Why do I speak to you at all?' (Τὴν ἀρχὴν = ὅλως.) But there may be ellipsis, 'Why do you reproach me that (ὅτι) I speak to you at all?' If necessary to the sense, ὃ τι may be taken here as interrogative. Moulton admits the New Testament use of ὅστις in a direct question. Recitative ὅτι is even suggested in Winer-Schmiedel, but the occasional interrogative use of ὃ τι is sufficient explanation. But the passage in John 8:25 is more than doubtful. Chrysostom takes ὃ τι there as relative, Cyril as causal" (p. 730).

The variation in the Greek text, the various translations, and the remarks of Robertson point to three problems in the passage. First, should the sentence end with a period (Souter) or question mark (Nestle and Westcott-Hort)? Secondly, is $\delta\tau$ to be taken as relative or interrogative? The reading of $\delta\tau$ as a conjunction is possible, but not accepted in the better editions. Thirdly, the translation of the phrase $\tau\eta\eta\ \alpha\rho\chi\eta\eta\nu$. There is also a fourth problem: $\lambda\alpha\lambda\omega$ may be indicative or subjunctive.

The first and second problems are interdependent. If $\delta\tau$ is relative, the sentence should end with a period; if $\delta\tau$ is interrogative, a question mark should be the final punctuation. Although $\delta\tau$, the neuter of $\delta\sigma\tau\iota\varsigma$, is more frequently used as a relative indefinite pronoun, in the context of John 8:25 there is no antecedent for it. The translators, furthermore, who imply or supply an unexpressed antecedent are inclined to translate $\lambda\alpha\lambda\omega$ as having the significance of a past tense, as in the King James and Revised Standard versions. It appears better, then, to regard $\delta\tau$ as interrogative. There is no need to resort to the recitative or causal conjunction $\delta\tau$. The indirect interrogative use of $\delta\sigma\tau\iota\varsigma$ is common throughout Greek literature beginning with Homer (*Iliad* 3.192; 14.509; *Odyssey* 8.28; 10.110). One example in the New Testament is Acts 9:6. Also the direct interrogative function is found in passages containing dialogue:

- (Charon) . . . οὗτος τί ποιεῖς;
- (Dionysus) $\delta\tau$ ποιῶ; (Aristophanes, *Frogs* 198)
- (Lamachus) ἀλλὰ τίς γὰρ εἶ;
- (Dicaeopolis) $\delta\sigma\tau\iota\varsigma$; (Aristophanes, *Acharnians* 594, 595)
- (Poverty) τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύροιθ';
- (Chremylus) $\delta\tau$; (Aristophanes, *Wealth* 462)
- (Euthyphro) . . . ἀλλὰ δὴ τίνα γραφήν σε γέγραπται;
- (Socrates) Ἦντινα; (Plato, *Euthyphro* 2c).

In John 8:25, then, we may interpret $\delta\tau$ as interrogative and conclude the sentence with a question mark.

The third problem, the interpretation of $\tau\eta\eta\ \alpha\rho\chi\eta\eta\nu$, has confused the translators. Some render it "from the beginning," as if the text were $\epsilon\kappa\ \alpha\rho\chi\eta\varsigma$; others regard it as equivalent to $\delta\lambda\omega\varsigma$ and translate "at all" — not to mention the Latin edition by Wordsworth and White. The confusion seems odd, since the phrase by itself should not be difficult; perhaps the other problems in the passage have caused the translators to stretch the point on $\tau\eta\eta\ \alpha\rho\chi\eta\eta\nu$. The term is interpreted best as an adverbial accusative meaning "to begin with," "at first,"

"in the first place," or "first of all." Both ἀρχήν and τὴν ἀρχήν have this signification throughout Greek literature. Examples of ἀρχήν are:

ἀρχήν γὰρ ἐγὼ μηχανήσομαι οὕτω ὥστε μηδὲ μαθεῖν μιν ὀφθεῖσθαι ὑπὸ σεῦ. (Herodotus 1.9)

Ταῦτα μὲν νυν ἔστω ὥς ἔστι τε καὶ ὥς ἀρχήν ἐγένετο. (Herodotus 2.28)

ἀρχήν δὲ θηρᾶν οὐ πρόπει τάμήχανα· (Sophocles, *Antigone* 92)

ἀρχήν κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην. (Sophocles, *Philoctetes* 1239)

ἀρχήν δ' ἂν, εἰ μὴ τλημονεστάτη γυνὴ πασῶν ἐβλαστε, τάσδε δυσμενεῖς χοᾶς οὐκ ἂν ποθ' ὄν γ' ἔκτεινε τῷδ', ἐπέστρεφε. (Sophocles, *Electra* 439—441)

Examples of τὴν ἀρχήν are as follows:

Τὴν ἀρχήν γὰρ ἔξην αὐτῷ μὴ γράφειν . . . (Demosthenes, *Against Aristocrates* 93)

. . . ὅς ἔφη ἢ τὴν ἀρχήν οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν . . . (Plato, *Apology* 29c)

Πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἳ μῆτε ἀπόντες ποθεινοὶ ἀλλήλοις . . . (Plato, *Lysis* 215b)

The reading of Herodotus 4.25 is given either with the article or without it: τοῦτο δὲ οὐκ ἐνδέχομαι (τὴν) ἀρχήν. Plato's *Gorgias* (478c) contains a query of Socrates using ἀρχήν, followed by τὴν ἀρχήν in Socrates' next statement:

(Socrates) Ἄρ' οὖν οὕτως ἂν περὶ σῶμα εὐδαιμονέστατος ἀνθρώπος εἴη, ἱατρευόμενος, ἢ μηδὲ κάμων ἀρχήν;

(Polus) Δῆλον ὅτι μηδὲ κάμων.

(Socrates) Οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγὴ, ἀλλὰ τὴν ἀρχήν μηδὲ κτήσις.

The fourth question, the interpretation of λαλῶ, apparently has not impressed the translators as presenting any problem. The verb has been taken as unquestionably present indicative. Yet some scholars have translated it as if it were a past tense, perhaps because they have interpreted ὅ τι as relative and have rendered τὴν ἀρχήν as "from the beginning." The verb, λαλῶ, however, may be the present subjunctive employed in a deliberative question. Such an interpretation harmonizes with the interrogative use of ὅ τι and the question mark as a final punctuation. The deliberative subjunctive, furthermore, is not foreign to the New Testament, which presents among others the following instances:

τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; (John 6:28)

τὸ ποτήριον δὲ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίνω αὐτό; (John 18:11)

ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;
(Mark 12:14)

Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν;
(Luke 3:10)

μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ τί πίωμεν; ἢ
τί περιβαλώμεθα; (Matthew 6:31)

Καὶ τί ἔτι λέγω; (Hebrews 11:32)

According to our solutions of the problems present in the conclusion of John 8:25, we may translate the passage: "What (or, Just what) shall I say to you in the first place (or, to begin with; or, first of all)?" The adverbial use of καί (meaning "just") for emphasis is common in Greek literature; in interrogatives it frequently implies emphasis in intonation. (Cf. Euripides, *Andromache* 906; Plato, *Theaetetus* 166d; *Gorgias* 456a; Aeschylus, *Agamemnon* 278; Euripides, *Alcestis* 834; Plato, *Euthyphro* 6b; Demosthenes, *Against Philipp* I 46.) The verb λαλῶ as equivalent to λέγω is a characteristic of later writers and occurs in Acts 3:22; 9:6; Matthew 9:33; John 8:30.

The context, which is a primary test, substantiates the solutions and translation presented above. John 8:25, 26 would read: "Then they said to Him, 'Who are You?' Jesus said to them, 'What shall I say to you in the first place? I have many things to say and to judge concerning you. He who has sent Me is true; and what I have heard from Him I speak to the world.'"

Westminster College, Fulton, Mo.

ROBERT G. HOERBER

THEOLOGICAL OBSERVER

DR. ALEXANDER HEIDEL TAKEN HOME

The truth that "in the midst of life we are in death" was brought home most forcefully to many of us when we learned that on June 19 the well-known, prominent Bible scholar Dr. Heidel had been taken from us through the hand of death. It was at a time when he apparently was at the height of his powers. Since he was a defender of the divine revelation given us in the Scriptures, it is fitting that a few words honoring his memory be placed in the columns of this magazine.

Alexander Heidel was born January 30, 1907, at Entre Rios, Argentina, S. A. He studied at the Lutheran Seminary in Porto Alegre, where one of his instructors was the Rev. Alfred Meyer, now at Mount Vernon, Ill., who served at the institution for a few years. It was largely through the kind services of this brother that he came to St. Louis in 1927 to complete his theological training at Concordia Seminary. There he obtained his B.D. degree in 1929. The S.T.M. degree was conferred on him in 1930. From 1930 to 1932 he served our church as assistant at Concordia College in Austin, Tex. Dr. Heidel was ordained into the holy ministry at Grand Haven, Mich., in June 1931. Next he pursued graduate studies at the University of Chicago, where he acquired the Ph.D. degree in 1936. He received an appointment in the Oriental Institute connected with the University of Chicago, and there he was engaged with others in the task of compiling an Assyrian dictionary. He came to be recognized as an expert and authority in Assyriology.

While thus employed, Dr. Heidel served the church frequently through lectures on archeological subjects, his concern always being to confirm Scripture truth and teachings. He used his pen to good advantage and issued two works which have made his name familiar to the world of scholars both here and abroad. The titles are *The Babylonian Genesis* and *The Gilgamesh Epic and Old Testament Parallels*. The last years of his life he was working on a special project, in which he had the financial support of one of our well-to-do Lutheran families. His intention was to correlate the information which can be obtained from the cuneiform tablets found in Assyria and Babylonia with that of the Holy Scriptures.

The book which was to embody the results of his researches had in part been completed when he was stricken with illness. He was in Iraq in 1952, serving as professor of the American School of Oriental

Research at Bagdad. Finding that there was much more to be obtained for his project in Mesopotamia than he had been able to gather during that sojourn, he made another visit in Bagdad and vicinity, this time with the aid of a Fulbright Scholarship. Apparently in perfect health, he flew to Bagdad in September 1954. A letter received from him by the undersigned showed his work was developing normally. On Maundy Thursday he was stricken with pains in the chest. When all the efforts of Bagdad physicians to afford relief were unavailing, he was flown home, arriving in Chicago on May 19. Diagnosis at the Billings Hospital on the campus of the University of Chicago showed that he was afflicted with cancer of the lung, which was all the more surprising as he never smoked. The disease spread with frightful rapidity, and on June 19, having commended himself daily into the hands of the heavenly Father, he was taken home into the mansions above. It is hoped that the material which he gathered and which is in the possession of his widow can be used for completion of the volume on which he had been working. This task will be entrusted to a competent editor.

The fine mature scholarship of Dr. Heidel was utilized by Dr. F. W. Gingrich and the undersigned when they were translating and adapting Bauer's N. T. Lexicon. They engaged him as expert in matters pertaining to Semitic languages, and the hours which they spent with him as they jointly discussed the problems that had to be faced will always be regarded by them as bright spots in the laborious undertaking.

In 1933 our deceased friend married Miss Edna May Zimmermann of Grand Haven, Mich. With her, four children mourn the passing of the father. At the funeral service in St. Stephen's Church, Chicago, where Dr. Heidel held membership, Pastor R. H. Witt preached on the very fitting text John 13:7. The members of the Oriental Institute, who had come in a body, and the attending pastors formed a guard of honor. The body was laid to rest in Grand Haven, Mich. Pastor Alfred Meyer, his old friend, preached on 2 Tim. 4:7, 8. Let the occasion warn all who have Kingdom work to do that they must not delay but be diligently about their Father's business.

WILLIAM F. ARNDT

DEGREES AWARDED BY CONCORDIA SEMINARY, ST. LOUIS, 1955

At its commencement on June 3, Concordia Seminary, St. Louis, conferred the degree of Bachelor of Divinity (B.D.) on forty-two candidates and the degree of Master of Sacred Theology (S.T.M.) on eight candidates. The candidates and the titles of their theses are:

Degree of Bachelor of Divinity

Marvin L. Albers, The Relationship of Group Psychology to the Work of the Holy Ghost

Vernold W. Aurich, The Historic Differences of the Missouri, Ohio, Iowa, and Buffalo Synods, and the Union Attempts of the 1920's

Herbert J. A. Bouman, A Brief Study of the Double Edition of St. Cyprian's *De Unitate Ecclesiae*

David H. Brammer, The Care of Souls as It Relates to Marriage Counseling

Andrew D. Brondos, The Position of the Slovak Evangelical Lutheran Church Concerning Fellowship with Other Lutheran Church Bodies in America

Frederick W. Dodge, The Rise of Fraternal Organizations in the United States in the Second Half of the Nineteenth Century

John L. Dreher, The Doctrine of the Sacrament of the Altar as Set Forth in the Theological Periodicals of The Lutheran Church—Missouri Synod and the American Lutheran Conference

Thomas N. Green, Vespers, Its Development and Use, Historical and in the Modern Parish

Roland E. Grumm, The Principles of Christian Giving According to Second Corinthians Eight and Nine

William J. Hausmann, An Historical and Exegetical Study of the Messianic Hope of the Postexilic Prophets

Richard O. Hoyer, The Concept of Life in the Psalms of David

Everett R. Kalin, An Exploratory Study of Anthroposophy

Walter E. Keller, The Relationship Between the Baptism of John and Christian Baptism

Herbert Kluck, The Church of South India a Development of Union Movements

Paul L. Knuth, The Work of the Deanship in the Ministerial Preparatory Schools of The Lutheran Church—Missouri Synod

Clemens Koch, A History of the Lutheran Church in New Zealand from 1843 to 1950 with a Brief Survey of the Distribution of the Population of the Dominion According to Religious Beliefs

Harvey D. Lange, The Pastor's Communication to Various Cultural Levels

Hector Lazos, The Spanish Erasmian Movement of the Sixteenth Century

- James R. Luecke, *An Analysis and Comparison of Eschatological Elements in the Hymns and Sermons of The Lutheran Church—Missouri Synod*
- Paul L. Maier, *A Survey of Judeo-Roman Relations 162—4 B. C.*
- Robert D. McAmis, *John Wesley's Concept of Sanctification*
- Earl P. Merz, *The New Commandment: John 13:34*
- A. Paul Meyer, *A Study of the Words of Jesus: Let a Man Deny Himself and Follow Me: The Relationship of Renunciation to Discipleship in the Synoptics*
- Theodore C. Moeller, *The Development of Lutheranism in the Pacific Northwest with Specific Reference to the Northwest District of The Lutheran Church—Missouri Synod*
- Kenneth R. Molnar, J. E. Buenger, *the Founder of Lutheran Charities*
- Williard E. Mueller, *A Historical Study of Early Missouri Synod Missionary Work in Kansas*
- Milan A. Nesko, *An Investigation of a Select Number of College Fraternities and Sororities*
- Walter W. Oetting, *Piety of the Germanic and Celtic Peoples Between Their Christianization and the Era of Charlemagne as Seen from the Chronicles of the Time*
- Carl W. Querbach, *A Theological Interpretation of John 17:17*
- Walter E. Rast, *The Day of Yahweh: Its Background and Usage in Selected Prophets*
- Franklin Ritthamel, *The Relation of Preaching and Life in Medieval England*
- Robert P. Scharlemann, *Thomas Aquinas' Concept of the Word in His Commentary on First Corinthians*
- Walter F. Seehagel, *The Doukhobors of Western Canada*
- Andrew Simcak, *The Ethical Implications of American Freemasonry*
- Hans G. R. Spalteholz, *The Bad Boll Enterprise 1948—1954*
- Ronald C. Starenko, *Achieving Homiletical Skills and Techniques from Jesus' Use of the Parable*
- Michael C. Trinklein, *The Missionary Endeavors of Marcus Whitman*
- Ralph C. Underwager, *The Historical Development of the World Council of Churches with Special Reference to American Lutheran Participation*
- Edgar Walz, *A Study to Determine the Kind of Business Knowledge and Skill Needed by the Parish Minister in The Lutheran Church—Missouri Synod*

Andrew M. Weyermann, *Søren Kierkegaard's Critique of Nineteenth-Century Christendom*

Dale G. Young, *The Initial Cause of Wycliffe's Break with the Church — Political, Moral, or Doctrinal?*

Kenneth R. Young, *The Christian Response to Sickness*

Degree of Master of Sacred Theology

Samuel Boda, *Christian Love as a Lodestar and a Standard of Judgment, with Special Reference to Young People and Their Ethical Life*

Henry C. Dequin, *Pietism and the Traditional Worship Practices of the Lutheran Church*

Robert W. Elosser, *ταπεινοφροσύνη, πραΰτης, and μακροθυμία in Paul's Theology, with Special Reference to Ephesians 4:1,2*

Robert F. Mayer, *The Reward Concept in the Synoptic Gospels*

Norbert H. Mueller, *Soteriology of the Lutheran Chorale of the Sixteenth and Seventeenth Centuries*

Walter P. Schoenfuhs, *An Indian Venture: The History of Missouri Synod Indian Missions in Michigan and Minnesota, 1840—1868*

Roy P. Schroeder, *That the Scriptures Might Be Fulfilled*

Paul E. Schuessler, *The Witness of God, with Special Reference to Hebrews 11:2*

P. M. B.

THE LESSON OF NORTH AFRICAN CHURCH HISTORY

Under this heading the *Lutheran World*, I, 4 (Winter 1954/1955), in a masterly article written by Walter Freytag, professor of missionary science in the theological department of the University of Hamburg, discusses the question why it was that North Africa despite its widely spread Christian Church so easily fell a prey to Mohammedanism. He sums up his findings in the following points: 1. In North Africa, Christianity had largely remained urban. It did not include the whole population; it had hardly touched the Berbers. There were no sermons nor any literature in their own language, and Mohammedanism gained its first stronghold and especially firm footing with just these, the neglected, the suppressed, the slighted. 2. The Punic section of the North African population had no Christian literature and no Bible of their own. 3. In Nubia and Ethiopia there was no indigenous clergy; strictly speaking, it (the church) died away, because there was no native hierarchy. 4. The churches obviously lacked ties to, and communication with, the universal church. The African church was everywhere disrupted by confessional disputes. In many places such controversies

were the occasion for the enemy's intrusion. With the Copts in Egypt, doctrinal differences opened the path by which a nationalistic point of view destroyed Christian solidarity with the Orthodox Greeks. For nationalistic reasons the Copts became separated from their Christian brethren. In all of North Africa and Egypt this involvement in doctrinal dispute was the reason why the enemy was not identified in time. Eyes were turned upon the Christian opponent and thus could not identify the enemy of all Christendom. The writer then applies the lessons to the dangers threatening African Christianity, indeed all Christendom, today.

JOHN THEODORE MUELLER

DEBATE AMONG THE SOUTHERN PRESBYTERIANS

The daily press recently brought an item which gave information on the debates which are going on in the Presbyterian Church in the United States (Southern Presbyterian). The information was incorporated in a report pertaining to the meeting of this church body held in June at Richmond, Va. The Council of Christian Relations of the church listed five points which are the subject of debate and cause dissension. They are the following:

1. Varying methods of Biblical interpretation. Some churchmen interpret particular passages of the Bible literally, disagreeing with those who interpret them otherwise. Some believe that the Bible must be studied according to methods of historic scholarship, while others hold that this approach discredits the "inspired word of God."
2. Differing evaluations of specific theological doctrines. Many churchmen fear a rephrasing of traditional doctrinal statements, while others maintain that the ancient terminology cannot be properly understood by twentieth-century Christians.
3. Conflicting points of view on the application of the Christian faith. Some clergymen are concerned only with the salvation of souls. Others believe that the Gospel must permeate all of life, religious as well as social. In this connection there is a wide difference of opinion on the propriety of church pronouncements on controversial issues.
4. Division of opinion on interchurch co-operative relationships. Certain clergy circles are bitterly opposed to the so-called "ecumenical movement." On the other hand, many churchmen feel that in the modern world Christian co-operation is imperative.
5. Misunderstanding of the Presbyterian form of government. Here one faction views the congregation as ultimate authority; another holds that the presbytery, or group of local churches, constitutes a higher authority.

In recent months the church has also been divided on unity negotiations with other Presbyterian bodies and on racial segregation.

A few comments may be welcome. As to number 1 it seems to us that what is causing the trouble is not so much a variation in Biblical interpretation as a difference of belief as to the inspiration and authority of the Bible. Many, sad to say, reject the doctrine of plenary inspiration. When in connection with number 2 the question arises whether a rephrasing of doctrines is permissible to make them intelligible to our present generation, it seems to us that there can be no doubt that such rephrasing is in keeping with practical wisdom. Number 3 is concerned with what is called the social gospel. Number 4 speaks of a live and important issue. Many members of the Southern Presbyterian Church clearly see the dangers involved in the so-called ecumenical movement. If in number 5 the question at issue is whether the Presbyterian form of church government has been instituted by God, then of course every convinced Lutheran will know which side is entitled to his support.

WILLIAM F. ARNDT

FUNDAMENTALISM AND MODERNISM IN PERSPECTIVE

Under this heading, *Religion in Life* (summer 1955) offers a very helpful overview of the origin, development, and present status of Fundamentalism in its opposition to Modernism. The Fundamentalist-Modernist controversy raged with greatest bitterness in the 1920's. Being primarily of Calvinist theological orientation, it suggested, following Dr. R. A. Torrey, "a new alignment of Christians along the line of whether people accepted the Bible as the inerrant Word of God or not." This widened the gulf between the liberals and conservatives all the more and made the struggle between faith and reason a matter of life or death. By 1930 Fundamentalism had failed in its attempt to drive the liberals out of the denominations. It survived, however, as a minority party confession in the larger denominations. Those who withdrew from them formed independent churches and splinter communions. After 1930 the theological climate was greatly changed by the theological renaissance introduced by Karl Barth. While "the mechanical and legalistic doctrines of plenary-verbal inspiration are rejected, the authoritative nature of the revelation of God through Christ in the Bible is affirmed" by the new movement, which seeks "to recover the great words of classical Christian faith—sin, grace, justification, redemption—yet strives to avoid static and outmoded theological formulations that have outworn what usefulness they may have had."

Confessing Lutheranism, as the article makes clear, may become a part neither of Fundamentalism nor of Neo-Orthodoxy. Both fail in presenting clearly and truly the *sola gratia* and the *sola Scriptura* of the Wittenberg Reformation.

JOHN THEODORE MUELLER

800 YEARS OF CHRISTIANITY IN FINLAND

The *Ev.-Luth. Kirchenzeitung* (May 15, 1955) publishes a brief sketch of the Christianization of Finland. The first attempt at evangelizing that country was made in 1155, though many finds in ancient graves prove that the Gospel was known there before that time. A prominent promoter of the Christian religion in Finland was King Erich Jedvardsson of Sweden, though the real patron saint of Finland is an Englishman, named Henry, who suffered martyrdom while establishing the Christian Church in that land. However, it was only gradually that the Finnish people as a whole accepted Christ, and it was not until after 1300 that Christianity flourished among them. Even then it remained relatively independent of Rome. When Gustav Wasa introduced the Reformation into Sweden, he also sought to spread the Gospel in Finland. Its greatest evangelical theologian was Michael Agricola, who studied at Wittenberg and after his return into the homeland made Finnish a literary language. As bishop of Turku (Åbo) he caused the Bible and Luther's Small Catechism to become the most widely studied books in Finland. In 1640 there was established in Turku a university, whose theological faculty did much to spread the writings of Luther and of other Lutheran divines in their country. Pietism was accepted in Finland with considerable enthusiasm, and it lives on in the many popular religious movements, chiefly among the laity, which became powerful, especially in the nineteenth century. In 1869 Bishop P. L. Schauman reorganized the Lutheran church in Finland and gave it a new canon law, which is still highly esteemed as a sort of religious *magna charta*. Despite its widespread influence, rationalism has not been able to remove from the Finnish people their profound love for the Bible and Luther's Catechism.

JOHN THEODORE MUELLER

WAS CHRIST A CARPENTER?

The Catholic Biblical Quarterly (April 1955) considers this question in the light of Biblical, rabbinical, and other references and reaches the conclusion that our Lord as a τέκτων was rather a "woodworker" than a carpenter in our sense of the word. As a τέκτων He made such objects as doors, locks, window lattices, tables, chairs, beds, chests, yokes, plows, and other things of a similar nature. The writer, the

Rev. P. H. Furfey of the Catholic University of Washington, sums up his conclusions as follows:

Probably St. Joseph and our Lord after him were self-employed, owning their own small woodworking shop. There is no reason to believe that the income of the Holy Family compared unfavorably with that of the average family of Nazareth. Hand labor was held in honor among the Jews and the family did not suffer from a sort of white-collar snobbery that we know in our own day. Our Lord's socioeconomic position was probably fairly typical of the working-class people of Galilee, being neither conspicuously higher nor conspicuously lower than the average. If he was poor and lowly, he was so not as an individual, but as a rather average member of a poor and lowly group. Throughout his public life he stood forth consistently as a member of this group, never compromising with the rich or the Pharisees. By his divine membership in it, he has forever blessed the working class.

The writer quotes Heichelheim ("Roman Syria") to the effect that the average single adult's daily expense was somewhat less than a denarius, though Rabbi Hillel supported his family on less than that amount.

JOHN THEODORE MUELLER

THE LIMITATIONS OF SCIENCE

Recently there has been a definite trend in science to recognize the limitations of science and to acknowledge that also that has reality which cannot be measured. In a recent address before the Cosmos Club, Hugh L. Dryden of the National Advisory Committee for Aeronautics said:

Science is a partial view of life. There is often no more naive or gullible individual than the scientist outside his own laboratory and discipline. He tends to develop a myopic vision. . . . Scientists as well as others have come to realize that atrophy of the moral and spiritual life is inconsistent with well-rounded development. Man's life at its fullest is a trinity of activity—physical, mental, and spiritual. Man must cultivate all three if he is not to be imperfectly developed.

JOHN W. KLOTZ

RECENT FIGURES ON THE AGE OF THE EARTH

The most recent estimate of the age of the earth is that of Patterson, Tilton, and Inghram. They have assumed that meteorites contain the same proportion of lead and uranium as were present when the earth was formed. By comparing these proportions with the proportions found in the rocks of the earth's crust, they believe that the age of the

earth can be determined. On this basis they believe the earth to be about 4.5 billion years old. A different method of estimating the age of the earth, which has been employed by Holmes, Hautermans, Bullard, and Stanley, results in a figure of 3.5 billion years. Both these methods rest on a series of premises and assumptions, none of which is necessarily correct and many of which are highly questionable. Patterson and his colleagues conclude:

The ore-lead method for estimating an age (the method which gives the figure 3.5 billion years) uses terrestrial materials but gives rise to serious uncertainty in the determination of the age of the crust. The meteorite method (their own method) . . . makes use of extra-terrestrial materials whose relationship to the earth is uncertain. . . . It should be recognized that an approximate age value is sufficient and should be viewed with considerable skepticism until the basic assumptions that are involved in the method of calculation are verified.

JOHN W. KLOTZ

ENERGY IN NATURE AND IN THE ATOM BOMB

We sometimes fail to realize the huge quantities of energy God has made available to us in the sun and the tremendous forces involved in natural phenomena. The sun itself provides us with over 2,000 times as much energy as we need for life and for our various industrial processes. To capture this energy God created the green plants. They are essentially machines for storing up the sun's energy and making it available to all living things. In doing this they use simple materials—carbon dioxide and water—but in a fashion so complex we have not yet succeeded in duplicating it in the laboratory. One of the most important discoveries reported at the December 1954 meeting of the American Association for the Advancement of Science was the report that by using materials gotten from plants it is now possible to duplicate the process which occurs in plants. Up until this time we have not been able to duplicate the process even by using the materials available in the plant.

The sun itself is believed to produce its energy by a fusion process similar to that which occurs in an H-bomb. Hydrogen is combined with helium, and in the process some of the mass is changed into energy. It is only by such a process that the large quantities of energy necessary can be produced. Only a very small part of the sun's energy is intercepted by the earth, but even this quantity is unbelievably large. Some idea of the quantity involved may be had from a recent address by Roger Adams, former president of the American Association for the Advancement of Science. He said:

A perpetual supply of energy comes from the sun. How vast it is may be realized by the following comparison. Suppose that all the coal, lignite, peat, tar sands, crude petroleum, natural gas, and oil shale that we are likely to produce in the future on the basis of the most optimistic estimates were collected. Suppose that all the timber in the world were cut into cordwood. Moreover, suppose that all the uranium and thorium that are likely ever to be discovered were purified and made ready for nuclear fission. Suppose now that this fuel were distributed over the face of the earth, that the sun were suddenly extinguished, and that the fuel were ignited to give energy at the rate at which we are accustomed to receive it from the sun. The combustible fuel would be gone in three days. Nuclear reactions would last a few hours. . . . There just isn't anything that can be a competitor of the sun.

The hydrogen bomb represents the greatest concentrated source of energy man has ever been able to produce. There is no question but that it is a fearful weapon of destruction. Yet it is dwarfed by the natural forces which we meet every day. The amount of sunlight falling on a square mile of the Nevada atomic proving ground during the average spring day supplies as much heat as two ordinary A-bombs. It has been estimated that the force of Hurricane Edna, which wreaked havoc on our East Coast last summer, was equal to that of several thousand hydrogen bombs. Certainly we Christians need not be terrified even by the threat of the hydrogen bomb when we consider that the God who rules this earth in the middle of the 20th century is the same God who rebuked the winds and the seas of the Sea of Galilee 1900 years ago.

JOHN W. KLOTZ

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Minneapolis, Minn.—A referendum will be conducted among the 350 congregations of the Lutheran Free Church during the next six months to determine whether they want their denomination to continue merger negotiations with three other Lutheran bodies.

Tacoma, Wash.—The American Lutheran Church is dissolving its only Negro congregation in the Pacific Northwest.

Members of the former Bethesda Lutheran Mission, Portland, Oreg., will be absorbed by churches with predominantly white congregations.

The move was announced at the annual meeting of the denomination's Northwest District here.

Dr. S. C. Siefkes, president of the district, said other Portland Lutheran churches are sending written membership invitations to Negroes who attended Bethesda Mission.

"It is the first time I have dissolved a congregation, and I feel it is a victory rather than a defeat," Dr. Siefkes said.

Montreal. — About 20,000 people crowded into 11 Protestant churches here for a series of nightly showings of the film "Martin Luther."

Many were turned away from the week-long performance held in Lutheran, United Church, Presbyterian, Baptist, and Anglican buildings.

Public showing of the movie produced in 1952 for Luther Church Productions, Inc., was banned nearly a year and half ago by the Quebec Board of Censors.

New York. — A program of newspaper advertising which sent a series of thirty-one mats to its 4,300 congregations was launched here by the United Lutheran Church in America.

Each church is expected to buy advertising space to run the ads in local daily and weekly newspapers or in co-operation with other Lutheran churches in the community.

The series includes two-column layouts answering such questions as "What is a Lutheran?" "How Do Lutherans Believe We Are Saved?" "Do Lutherans Worship Saints?" "Do Lutherans Believe Theirs Is the Only True Religion?" "What is the Lutheran Idea of Sin?" and "What Are Some of the Basic Principles of the Lutheran Creed?" There also are special mats for Reformation Sunday, Easter, and other observances.

The mats were prepared by the church's Department of Press, Radio, and Television here. The department said many churches had asked for them, especially in connection with the two-year evangelism program to be launched by the ULCA in October.

Oklahoma City, Okla. — Roman Catholic authorities have forbidden students of either sex to wear slacks or blue jeans in parochial grade schools here. The order is effective with the start of the fall term in September.

A similar ban has been in effect at parochial high schools for the past two years.

The Rev. Michael McNamee of St. Patrick's Parish said jeans "are fine for boys who are working or out digging ditches, but we feel there is no place for them in the classroom."

Youths who dress like gentlemen are more apt to act like gentlemen, the priest added.

Minneapolis, Minn. — A Lutheran editor has proposed that baccalaureate services in public schools be eliminated.

Dr. O. G. Malmin, editor of the *Lutheran Herald*, official organ of the Evangelical Lutheran Church, made the suggestion after Roman

Catholic students had been forbidden to attend baccalaureate services at Southwest High School here.

The ban resulted from Easter service at the school in which Dr. Morris C. Robinson, pastor of Grace Presbyterian Church and secretary of the Minneapolis Board of Education, gave a controversial address on immortality sponsored by the school's Hi-Y clubs.

In his editorial, Dr. Malmin suggested four objections to baccalaureate and other religious services in public schools:

"Possible violation of conscience is involved.

"A breach of the wall of separation of church and state is certainly implied.

"Certain children are exposed to the censure or ridicule of their fellows.

"There is the constant danger of disrupting good relations among people of differing faiths who otherwise manage to get along first rate."

Dr. Malmin admitted that the situation may be different in rural and small-town communities which may be completely homogenous in religion.

"However," he added, "it has repeatedly been demonstrated that these matters do cause far too much trouble. We still believe our original question should be answered, 'Are Baccalaureate Services Necessary?'"

Mankato, Minn.—The 12,000-member Norwegian Synod of the American Evangelical Lutheran Church has suspended fraternal relations with the 1,900,000-member Lutheran Church—Missouri Synod, charging it with error in doctrine and practice.

Both synods have been members of the Lutheran Synodical Conference since 1872. Other members are the Wisconsin and Slovak Synods.

A resolution unanimously adopted by the Norwegian Synod's annual convention here said the suspension action was taken "with deepest regret" on the basis of Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

The resolution said relations with the Missouri Synod "cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner."

The resolutions charged that the rift between the Norwegian and Missouri Synods started in 1935, when the Missouri Synod "first adopted an independent course by opening negotiations with the unionistic American Lutheran Church."

Other actions of the Missouri Synod responsible for the rift, according to the Norwegian Synod, were these:

Its adoption of the 1938 St. Louis articles of union "accepted as a doctrinal basis for union with the American Lutheran Church."

The Saginaw resolutions of 1944 "which attempted to draw a distinction between 'joint prayer' and 'prayer fellowship.'"

The 1945 Chicago statement signed by 44 Missouri Synod pastors and professors "which further weakened the bulwarks against unionism and laid down unscriptural principles of church fellowship."

The agreement with the National Lutheran Council, "a federation of liberal and heterodox Lutheran synods," by which "The Lutheran Church—Missouri Synod entered into joint welfare work and joint armed service work with these erroristic groups."

The 1950 "common confession," a doctrinal agreement between the Missouri Synod and the American Lutheran Church "which we, together with the Wisconsin Synod, find . . . to be a document with compromise which does not in any way reject the errors of the ALC."

Failure of the Missouri Synod at the 1954 convention of the Synodical Conference "to take some action to remedy these many offenses."

It was originally proposed by the Norwegian Synod's union committee that the synod suspend its membership in the Synodical Conference, but this proposal was rejected.

The Rev. Milton H. Otto, Lawler, Iowa, Norwegian Synod president, said the break means that the synods no longer will participate jointly in missions nor will they have pulpit and altar fellowship.

An unsuccessful attempt to prevent the break was made by Dr. Arnold H. Grumm, Fargo, N. Dak., Second Vice-President of the Missouri Synod, when he addressed the convention here and discussed points at issue between the two synods.

Springfield, Ohio.—The United Lutheran Church in America passed out \$6,100 worth of traveler's checks and \$2,100 worth of railroad tickets to 60 young people who will visit 300 churches this summer to bolster youth work.

The young folks, ranging in age from 16 to 24, gathered at Wittenberg College here for a week of briefing on their jobs with the fifth Luther League of America summer caravan.

The Rev. Oswald Elbert, eastern secretary of the Division of Student Service, National Lutheran Council, said the group will work in 20 teams, each of which will spend about three days at 15 churches. Only churches will be visited where pastors have requested a team. The caravan will end about August 10.

"Many of these youngsters could have had summer employment," Mr. Elbert said. "They chose to give this service. They have paid their transportation to the campus and will also finance their return trips to their homes. Visited churches will bear some of the expense."

Calgary, Alta.—The Augustana Luther League Council, meeting here, reaffirmed its belief in the virgin birth of Jesus Christ.

The council represents 35,000 youth of the Augustana Lutheran Church, fifth largest Lutheran body in North America.

Its resolution was obviously connected with alleged statements by three Lutheran clergymen in the Milwaukee area denying belief in the virgin birth of Christ.

The council said that "we affirm our faith in Jesus Christ as Lord of Life as expressed in the words of the Apostles' Creed," and "we believe that Christ is true God, true man, and our Savior."

Madrid.—Protestant officials here said police were holding up the visas of two leading Madrid Baptist pastors who were planning to attend the congress of the Baptist World Alliance in London on July 16.

They are the Rev. Juan Louis Rodrigo, pastor of First Baptist Church, and the Rev. Jose Beltran, pastor of Second Baptist Church.

Meanwhile other Protestant sources here said the Baptist monthly *Eco de la Verdad* (Echo of Truth), published in Barcelona with a circulation of between 2,000 and 3,000, had been suspended by local authorities "until permission to resume publication is given."

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

St. Paul, Minn. (NLC).—The Augustana Lutheran Church decided at its 96th annual synod here to accept a proposal of the United Lutheran Church in America which Augustana hopes may lead to its goal of total Lutheran unity.

In a rising vote, after ninety minutes of discussion, more than 400 delegates rose to their feet in favor of a series of unity resolutions, while only five delegates stood in opposition to them.

By its action, Augustana will join with the ULCA in extending invitations to all Lutheran bodies to enter into discussions "looking toward organic union."

And it was urged that the church "pray earnestly that this invitation may receive general acceptance."

In addition, Augustana's Commission on Ecumenical Relations was authorized to "enter into conversations looking toward organic union"

with the United Lutheran Church "and any other Lutheran Church bodies accepting the invitation extended."

In the event that any Lutheran church body should be unable "at present" to participate in such negotiations, Augustana's commission was directed to "seek ways and means by keeping open channels of communication for continuing conversations with that body in the hope that ultimately total Lutheran unity might be achieved."

Approval was also given to the establishment of an All-Lutheran Commission on Lutheran Relationships, a proposal initiated by Augustana early this year and one of which it is expected that it will be accepted by most of the major bodies of American Lutheranism. The commission, it is understood, will be a continuing organization to consider the major issues and obstacles that stand in the way of one Lutheran Church in America.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THEOLOGY AND REALITY. By W. Norman Pittenger. Greenwich, Connecticut: Seabury Press, 1955. 235 pages, 6½×8½. Cloth. \$3.25.

Dr. William Norman Pittenger is professor of apologetics at the General Theological Seminary (Episcopal) in New York City. He is also consultant to the division of curriculum development in the Department of Christian Education of the National Council of Churches. He is known to thousands as a stimulating author of many books in which he seeks a mediating approach between Fundamentalism and Modernism. Also the present work is an attempt at reconciling traditional Christian orthodoxy and liberal theology by avoiding both extremes and yet "giving the essential Christian gospel an historically sound statement." Most important in the book are the chapters on the Incarnation, the Christian doctrine of salvation, the church as the body of Christ, the Sacrament of the Lord's Supper, the communion of the saints, and the finality of Christianity. While grateful to the author for many valuable insights into modern theological thought, the student of traditional Christian theology will find much to question in his statements. Dr. Pittenger does not believe that Paul wrote the Epistle to the Ephesians (p. 139), nor does he regard Christian theology as central in the Christian tradition (p. 4). He does not hold the virginal conception of Christ to be essential (p. 63), nor does Christ as the "final disclosure of God" mean to him that this disclosure is the last and exclusive (p. 204). His view of the Lord's Supper is that of the Reformed communion. The book, nevertheless, deserves careful study since it nicely defines the thought patterns of a present-day stream of theology that tries to find a middle road between Fundamentalism and Modernism.

JOHN THEODORE MUELLER

THE ATONEMENT IN OUR TIME. By Martin Jarrett-Kerr. New York: Morehouse-Gorham Co., 1953. xi and 164 pages. Cloth. \$2.25.

The American title as given above is somewhat more explicit than the title of the original British edition, *The Hope of Glory*, with its Christological and eschatological overtones. Yet the apt and complete propriety of both titles to a discussion of the Atonement that begins existentially with a thoughtfully developed doctrine of man illustrates the way in which the individual *loci* of theology are inextricably implicated with one another.

Jarrett-Kerr, who modestly calls himself a nontheologian but reveals a thorough working knowledge of the theological as well as the philosophical and psychological materials in the areas under discussion, is a Mirfield Father and therefore in one of the oldest and most authentic traditions of Anglo-Catholicism. His work is a discussion of the Atonement "in a way which is aware of modern man's doubts," plagued as he is by the psychologists' and psychiatrists' account of "guilt" and faced with his own necessary limitations and the final tragedy of death. In reviewing the Atonement "from God's side," Jarrett-Kerr discusses the problem of God's impassibility and the heretical character of Patripassianism and shows that "moral" theories of the Atonement are inadequate and that a "substitutionary doctrine is necessary in some form." The resulting reconciliation is for man a homecoming. With an insight reminiscent of Blessed Martin Luther's argument in the Large Catechism, Jarrett-Kerr stresses the significance of the one-way movement of time and describes the doctrine of our redemption through the sacrifice and resurrection of Christ as made present to us through the Holy Eucharist. "No doctrine of historical progress," he concludes, "can undo or atone for past suffering and sin. Only God in Christ, who is outside time and limitation can expiate the sin, abolish the limitation and redeem the time." While this stimulating, original, and relevant discussion of the Atonement does not command unexpecting assent, it will richly reward a careful and attentive examination.

ARTHUR CARL PIEPKORN

FAITH OF OUR FATHERS: THE EASTERN ORTHODOX RELIGION.

By Leonid Soroka, Dean Umw, and Stan W. Carlson. Minneapolis: The Olympic Press, 1954. 160 pages. Paper. \$2.50.

This is a well-written, well-printed, and thoroughly authoritative English exposition of Eastern Orthodoxy, officially approved for publication by the Primate of the Russian Orthodox Greek Catholic Church in North America (the so-called "Platonist" group) and designed for the needs of the increasing number of Sunday school pupils and the English-speaking laity of the Orthodox communion on this continent. For Lutherans who desire a better understanding of the doctrine and practice of their Eastern Orthodox neighbors, *Faith of Our Fathers* is a comparative-symbolics document of major importance. The work covers the history of all the legitimate Eastern Orthodox church bodies in America, the architecture and appointments of Eastern Orthodox church buildings, the liturgical rites and symbolism, and the calendar; it also includes a brief Orthodox catechism, commonly used formularies, and a ten-page glossary of Eastern Orthodox terms, plus a complete index. The illustrations, though of uneven quality, are generally of considerable interest and help.

ARTHUR CARL PIEPKORN

A COMPEND OF WESLEY'S THEOLOGY. Edited by Robert W. Burtner and Robert E. Chiles. New York: Abingdon Press, 1954. 302 pages. Cloth. \$3.75.

Not unlike Luther—as the editors point out—John Wesley was no systematic theologian. Since his works run to some thirty volumes, some of them inaccessible except in major bibliographical centers, a carefully indexed anthology like the present volume is an invaluable guide to the theological thought of the founder of Methodism. The editors have drawn chiefly on the "later Wesley" of the years after his experience at Aldersgate in 1738, with special reference to the doctrinal standards of historic Methodism. The organization of the volume is that of a conventional dogmatics: Religious knowledge and authority, God, Jesus Christ, the Holy Spirit, man, salvation, the moral ideal, the moral standard, the church, eschatology. Each chapter is prefaced with a brief editorial note and supplemented with carefully chosen additional references to primary sources. The vast majority of selections are of sufficient length to serve their purpose well; only here and there the editors have achieved brevity at the price of easy intelligibility. Since there is hardly more than a genetic relationship between contemporary Methodist theological thinking and Wesley's theology, the present volume is less useful as a document for comparative symbolics than as an illuminating—and often highly quotable—introduction to the theological mind of a great Christian leader.

ARTHUR CARL PIEPKORN

THE STRENUOUS PURITAN: HUGH PETER, 1598—1660. By Raymond Phineas Stearns. Urbana: University of Illinois, 1954. xii and 463 pages. Cloth. \$7.50.

Hugh Peter was born and reared in Fowey, Cornwall. His father was a wealthy merchant. At the age of fifteen Hugh matriculated in Trinity College, Cambridge; received his B.A. in 1618; taught school; was made an M.A. in 1622. A year later, 1623, he was ordained a priest in the Established Church. Sometime between 1613 and 1623 he became a Puritan. He fled to the Netherlands in the winter of 1627 to 1628. In Rotterdam he became minister to an English congregation; here, too, he wrote a catechism, *Milke for Babes, and Meat for Men*. William Ames joined him in Rotterdam in 1633.

Hugh Peter went to New England with the Connecticut patentees in 1635. Here he was interested in the fisheries, politics, Indian affairs, and other matters. Well liked, with a sense of humor, orthodox, eloquent, he was chosen as pastor of the church at Salem in 1636. The case of Mrs. Hutchinson claimed some of his time and attention. Other circumstances brought on a breakdown, but he recovered and saw his congregation increase in size and strength. Stearns counts him among the builders of Massachusetts Bay Colony, for the Rev. Hugh Peter was interested also in

shipbuilding, the founding of Harvard College, and the relations with the Piscataqua settlement.

Between 1641 and 1645 Peter served in England as agent for Massachusetts Bay Colony. During that time (1642) he went to Ireland with the expedition of Lord Forbes as chaplain. During the dismal winter (for the Puritans) of 1642 to 1643 he petitioned against peace with Charles I. He became engaged in the war of words on church polity—it was the time of the Westminster Assembly—and became a general promoter of the rebellion and the cause of parliament. Again he served as chaplain in the army. The year 1645 was for him an important one. In that year he became chaplain of the general staff of the New Model Army, a position he held for the remainder of the Civil War. His sermon of April 2, 1645, *God's Doing and Man's Duty*, was a plea for Puritan unity. Yet Hugh Peter became more and more an Independent. Whether he was present at the execution of Charles I in 1649 cannot be established; he was, however, sufficiently involved at the trial later to be classified as a regicide. For this he was ultimately executed on October 16, 1660, but between 1650 and the Restoration he was chaplain of the Council of State, serving also as one of the "Triers."

The Strenuous Puritan is an apt caption for the life of Hugh Peter. Dr. Stearns's study is thorough, scholarly, definitive. The author does not intrude on his subject; Hugh Peter, actively busy, strenuously alive, becomes a dynamic character. More might have been said about his theology, but the book was not written primarily for theologians. This portrait of a secondary but still an important Puritan of the first half of the 17th century provides an authentic "close-up" study for this period in the history of Puritanism.

The publisher, too, must be commended for an excellent piece of work, including nine full-page reproductions.

CARL S. MEYER

THE CHRISTIAN SCIENCE MYTH. By Walter R. Martin and Norman H. Klann. Wheaton: Van Kampen Press (Paterson: Biblical Truth Publishing Society), 1954. 184 pages. Cloth. \$3.00.

There are times when a pastor wants more than a pamphlet about some cult to place in the hands of an inquirer. Where the cult is Christian Science and the inquirer is of a certain kind, the present title—the latest discussion from an Evangelical standpoint—may very well serve his purpose. *The Christian Science Myth* is a long tract. The righteous indignation of its Baptist minister-authors finds frequent expression in vehement language that makes no pretense of objectivity; the bibliographical documentation at crucial points is something less than scholarly (for example, the ten-page quotation from Livingstone Wright on pp. 58–67, identified on page 182 with nothing more than a reference to the "*New York World*"); the book adds nothing new in the way of evidence and fails to utilize some apposite old materials (for example, the "Lieber-

Hegel-Eddy Source Document"). The virtue of the book — which has an introduction by Donald Grey Barnhouse, who also contributes a solid page of "further comments" on the back of the dust jacket — is that it brings together an undeniably interesting mass of material that the average pastor may not otherwise have at hand.

ARTHUR CARL PIEPKORN

THE MEANING OF HOPE: A BIBLICAL EXPOSITION WITH CONCORDANCE. By C. F. D. Moule. London: The Highway Press, 1953. 70 pages. Paper. 3/6.

A Salvation Army lassie allegedly once asked the mighty Cambridge scholar Brooke Foss Westcott quite directly and unceremoniously: "Sir, are you saved?" Lightning-quick, he is reported to have answered with another question: "My dear, do you mean *sōtheis*, *sesōsmenos*, or *sōzomenos*?" With this apocryphal story the Lady Margaret's Professor of Divinity at Cambridge begins (though he saves the answer until page 9) his present heart-warming, penetrating, and practical "Biblical exposition" of the concept of hope. The easy style may be deceiving; it is the vehicle for vast but unpretentious scholarship. The basis of his account — adapted from a series of Bible study lectures which he delivered in 1953 — is Romans 8. Hope in the Bible is more "than doubtful and misgiving wishes"; it cannot be "divorced from the perfect character and will of God and applied instead to merely self-regarding matters of well-being, escape from distress, and so forth"; it is an expectation that "only becomes justified and sound when it is reposed in God Himself — God who, for the Christian, is perfectly revealed in Christ" (pp. 14, 15). After an introductory chapter on "assorted hopes," Professor Moule relates hope to faith and love ("hope goes hand in hand with forgiveness"), and then proceeds to conjugate hope in the past tense ("the anchor and the helmet"), the present tense (through the Holy Ghost in the Christian fellowship by the means of grace), and, in what to this reviewer was the least satisfactory chapter, the future tense ("the wider hope" on "the principle of the 'first-fruits'"). A most useful ten-page concordance of "hope" — based on the originals as well as on the English texts — is appended.

ARTHUR CARL PIEPKORN

JOHN CARROLL OF BALTIMORE: FOUNDER OF THE AMERICAN CATHOLIC HIERARCHY. By Annabelle M. Melville. New York: Charles Scribner's Sons, 1955. xiii and 338 pages. Cloth. \$4.50.

John Carroll built no cathedral; he furthered schools. "He left three seminaries for the training of priests, three colleges for men, and several academies for young women. There were three convents for women, and three orders of men well established, and the Sisters of Charity were springing up along the frontier. These were some of his tangible accomplishments." (Pages 285, 286.)

John Carroll was the first Roman Catholic bishop in the United States of America, elected in the year of George Washington's inauguration as first President (1789). He was invested with the pallium as the first archbishop of the Roman Catholic Church in this country in 1811. Four years later he died at the age of eighty. In 1774 he had returned to his native country, after having received his education in Europe, where he became a member of the Society of Jesus. The order had been suppressed in 1773, not to be restored until 1814 — virtually the period of Carroll's clerical activities in America.

This period covers the time from the beginning of the War of Independence to the end of the War of 1812. It was a crucial period for the nation, one in which political and economic foundations were laid. It was also a crucial period for the Roman Catholic Church in this country. Miss Melville tells, for instance, of the conflicts regarding episcopal authority, the establishment of institutions, the question of mixed marriages, and the relationship with the government. It is a story rich in detail. The author's grasp of her materials is complete. Her style is warm and engaging.

John Carroll emerges from the pages of her book as an able administrator, aware of the needs of his church, a courageous and manly individual who in his time commanded the respect and admiration of Roman Catholics and Protestants alike. Another biography, Peter Guilday's study of Carroll, has been reissued recently; even so, Miss Melville's book brings a new and interesting approach. A study of Carroll's life will be rewarding for a further understanding of the Roman Catholic Church in this country as well as for a more complete understanding of this period in American history.

CARL S. MEYER

THE EARLY EVANGELICALS: A RELIGIOUS AND SOCIAL STUDY.

By L. E. Elliott-Binns. Greenwich: The Seabury Press, 1953. 646 pages. Cloth. \$6.50.

The evangelical revival in the Established Church was parallel to the rise of Methodism in England and contemporaneous with it. Although Methodism was a distinct movement, the Evangelical Movement owed much to it. Concerning the pioneers of this movement Elliott-Binns writes: "For them the Church was the only legitimate body through which to exercise their ministry, and nothing could shake their resolve to be loyal to its teaching and discipline. Their principles might be much the same as those held by the followers of Wesley, but they exhibited them actively at work within the framework of the Church and in full submission to its authority." (Page 169.)

The work goes beyond a discussion of the religious movement. The political, social, economic, intellectual and educational, cultural, and religious backgrounds of the movement are discussed with considerable adequacy and accuracy. A double error in one sentence on p. 118 — the

date "1729" instead of "1734" and the spelling "Edwardes" instead of "Edwards" (in connection with the beginning of the revival movement in America) — cannot detract from the able manner in which the author has presented the various facets of life in England during the eighteenth century.

Two other errors must be noted. The Greek New Testament does not make "'conversion' . . . to be the work of man" (p. 385, n. 3). The author does not understand Luther's appraisal of St. Paul and the Gospel (p. 389). There are sections that are tedious reading, recitals of names and of places, especially in the discussion of the local expansion of the movement, but they add to the completeness of the presentation.

They are enlivened by able sketches like that of John Newton (pp. 257 ff.) or J. W. Fletcher (pp. 296 ff.). The chapter on "The Pioneers" (pp. 143—169), dealing with James Hervey, William Grimshaw, Samuel Walker, Thomas Adam, William Romaine, is arresting. The treatment of Lady Huntingdon is good.

The two chapters, 20 and 21, on "Evangelical Methods" and "Evangelical Doctrines" deserve to be singled out. The author stresses the importance of preaching among the Evangelicals, simple, earnest, convincing, doctrinal preaching. It was among them, too, that the Sunday school received its impetus.

The strengths and the weaknesses of the movement are justly appraised. Thus he states: "The Evangelicals made too great a division between the natural and the spiritual, and failed to see man in organic relation to the whole of his environment. . . . The ultimate source of this inadequate conception of the extent of religion was a defective idea of God and of the true meaning of existence." (Pages 433, 434.)

Dr. L. E. Elliott-Binns is an outstanding British scholar who has written on the religious history of England in the 19th as well as the 16th century. This study of 18th-century evangelicalism sustains his reputation.

CARL S. MEYER

AND BE YE SAVED. A Book of Revival Sermons. By C. Gordon Bayless. Westwood, N. J.: Fleming H. Revell Co., c. 1952. 159 pages. Cloth. \$2.00.

DEATH . . . AND AFTER? By Lee Roberson. Wheaton, Ill.: Sword of the Lord Publishers, c. 1954. 93 pages. Cloth. \$1.50.

These volumes are by fundamentalist Baptist preachers. Many of the sermons have a strong evangelical note. Mr. Bayless denies efficacy of Absolution and Baptism. Mr. Roberson asserts that all children who die before "the age of accountability" are saved. RICHARD R. CAEMMERER

THE LITURGICAL RENAISSANCE IN THE ROMAN CATHOLIC CHURCH. By Ernest B. Koenker. Chicago: The University of Chicago Press, 1954. 272 pages. Cloth. \$5.00.

This book treats a timely subject. Fortunately it was written by a Lutheran theologian. Dr. Koenker is a member of The Lutheran Church—Missouri Synod and a member of the faculty of Valparaiso University. In his Preface he says frankly: "Every writer operates from within a certain frame of reference. That of the present writer is determined by the Holy Scriptures as these were rediscovered through the Lutheran Reformation." It would have been easy for him to wax hot and cold while writing his book; instead, he succeeded remarkably in remaining academically objective without becoming dull and unassertive. He discusses a most vexing and difficult problem with insight and clarity; his approach, though profoundly critical, never becomes nasty, petty, compromising, or unreasonable. Without making it his primary objective (the book is an adaptation of the dissertation he presented in candidacy for the degree of Doctor of Philosophy), his study furnishes indisputable proof for the fact, all errors of Rome notwithstanding, that the Gospel has not been sterile and dead, but fruitful and vital also in the Roman Catholic Church. Thus in Chapter VIII he shows that Dom Odo Casel's *Mysterientheologie*, though not yet accepted by the hierarchy in Rome, removes some of the props from Rome's doctrine of transubstantiation and puts into question certain decrees of the Council of Trent.

Dr. Koenker calls attention also to other problems which embarrass Rome today. There is a strong reaction within the Roman Catholic Church against stressing the sacrifice of the Mass to the exclusion of reception of the Sacrament of Holy Communion. There is growing agitation against the excesses of the cult of the saints, against the perpetuation of fables and myths, and against the use of the rosary during the celebration of Mass. Not a few Roman Catholics resent the sentimentalism which finds its way into novenas and into much present-day hymnody of the Roman Catholic Church. There is a demand for a deeper and more widespread study of the Holy Bible and of sound theology. The doctrine of the universal priesthood is receiving a new interpretation which comes close to that given by Martin Luther. There is great demand for use of the vernacular in services of corporate worship, even including the Mass itself, and the movement for greater congregational participation in worship practices of the church is meeting with considerable official encouragement. Professor Koenker is of the opinion that the Roman Catholic Church will ever remain aloof of the world-wide ecumenical movement, partly because her hierarchy will never surrender its prestige and power and partly because Rome insists that if there is to be church union, it must be on the basis of a complete surrender and return to the Roman Catholic Church. American Roman Catholicism has not yet felt the full impact of the liturgical renaissance; its aims and success are more evident in Europe, particularly

in Germany, the land of Martin Luther, whose spirit is not detached from this renaissance. Austria and France, too, are seeing a rebirth of the Roman Catholic Church. Chapter XII, in which the artistic expression of the new spiritual life is discussed, is one of the most interesting and inspiring chapters of the book; would that more Lutherans of America were as far along in the appreciation of Christian art and in an awareness of its value and efficacy for the spiritual life of the Lutheran Church and her people as are many of the leaders of the liturgical renaissance of the Roman Catholic Church. On page 198 Professor Koenker says: "The one-sided stress on the presence of Christ in the Eucharist, the approach bent on obviating heresy, the understanding of religion in terms of a system of doctrine—all these must go." It would have been well for the author to explain or modify the last part of this statement, since it can be challenged with good cause. In view of the fact that his book stresses throughout the importance of sound theology and the dangers of false doctrine, we shall assume that he is speaking of a type of doctrine which degenerates to mere theological verbiage. If we take into consideration that the liturgical renaissance of the Roman Catholic Church is seeking earnestly to restore truth and to reject error, the movement deserves our prayers, not our condemnation. One cannot but arrive at this conclusion after one has read Dr. Koenker's splendid book.

WALTER E. BUSZIN

A TREASURY OF HYMNS. Selected and edited by Maria Leiper and Henry W. Simon; decorations by Frank Lieberman, historical notes by Wallace Brockway. New York: Simon and Schuster, 1953. 376 pages. Cloth. \$6.00.

There is much to be said for this publication. It covers a wide variety of hymns, is attractively bound, and its individual pages appeal to the eye. The message of salvation through the atoning blood of Jesus Christ was not deleted from its hymns, and the volume does not cater to a social gospel. The majority of its hymns and hymn tunes are familiar, and there is much information in the brief historical notes which is not generally known. Two settings of "A Mighty Fortress" were included, the one with the English and the other with the German text. We were happy to find in it, too, the plain-song setting of *Vexilla Regis*, together with the excellent translation by John Mason Neale. A good percentage of the hymns included may be sung with enjoyment and "unto edifying" even by music lovers who possess critical musical sense and knowledge of a high order. Consequently we were a little surprised to find Ralph Vaughan Williams' *Sine Nomine* in its simplified version; the more elaborate but not difficult arrangement is far more satisfactory and inspiring. A melody of Dykes was assigned to "The King of Love My Shepherd Is"; the traditional Irish melody would have been better, since it is better known and has more popular appeal. There are too many tunes by Barnby, Dykes, and other 19th-century composers which had been relegated to obsolescence

as long as twenty years ago. For the majority of the chorales the original rhythmical version would have been better than the isometric. The compilers explain why they included certain compositions which are not hymns; it is accordingly difficult to understand why an inane song like "Little Drops of Water" (p. 292) should have been included, since children's hymns should be meaningful and help to prepare children for adulthood. To Lutherans the theology of "Once to Every Man and Nation" (p. 188) and of Mozart's *Ave Verum* (p. 278) are not acceptable. The classifications of the book are at times misleading. While it is difficult to define and apply the term "gospel hymn" satisfactorily, we do not ordinarily think of a hymn like "Just as I Am" as in that category. "Jesus, Savior, Pilot Me, which is not so classified, comes much closer to being a "gospel hymn." (We were again impressed by the fact that there is little Gospel in so-called "gospel hymns"; for this very reason we prefer to refer to them as revival hymns.) The first four hymns of the "gospel hymn" section contain practically no Gospel. The Gospel content of "The Old Rugged Cross" is hardly to be compared with the Gospel content of our Lutheran Lenten chorales. *A Treasury of Hymns* reflects the fact that the people of America are indeed a heterogeneous people. We know of nothing that can integrate them better than good hymnody. WALTER E. BUSZIN

GRUNDRISS DER LITURGIK DES ROEMISCHEN RITUS. By Ludwig Eisenhofer, edited by Joseph Lechner. Freiburg im Breisgau: Verlag Herder, 1950. 362 pages. Cloth. Price not given.

We have here the fifth edition of an important book written by a noted liturgical scholar who died in March, 1941. The first edition appeared in 1924. Joseph Lechner, who edited the fifth edition, succeeded Ludwig Eisenhofer as professor of liturgics. The volume contains a wealth of information, carefully documented and highly condensed. Despite these facts the book is as interesting to read as is a novel. It is very well organized, indeed so well that one can soon find what one is looking for. The book was written from a Roman Catholic point of view and primarily for Roman Catholic readers; but the author remains scholarly and refuses to permit his religious persuasions to color his presentation. The book is based on much independent research and contains much information which may not be found readily elsewhere. It deserves a place in every liturgical library which seeks to include all that is noteworthy and important in the field of liturgy. WALTER E. BUSZIN

THE PRACTICE OF SACRED MUSIC. By Carl Halter. St. Louis: Concordia Publishing House, 1955. 96 pages. Cloth. \$2.50.

This book supplies a longfelt need not only among Lutherans but also among Christians of other persuasions. Unusually favorable reviews have appeared in various publications during the past two and three months.

In addition to offering a veritable host of helpful practical suggestions to pastors, musicians, and others interested and active in church music, the author bases his conclusions on a sound and healthy philosophy of Christian worship. He does not hesitate to be frank. Some may not always agree with him; but it is likely that every reader of the book will be ready to admit that Mr. Halter has thought his problem through with evident care and has arrived at his conclusions after much penetrating reflection. His practical experience as former chairman of the department of music at Concordia Teachers College, River Forest, Ill., and as organist and choirmaster of Grace Church in River Forest were unquestionably of great help to him in writing a book which is not only informative but also interesting and stimulating. All Lutheran pastors and church musicians should read particularly chapter 13: "A Lutheran Point of View." The publication of this book proves that we are today in the very midst of a much-needed renaissance in church music.

WALTER E. BUSZIN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

Luther: Die deutsche Tragödie 1521. By Karl August Meissinger. Bern: Francke Verlag, 1953. 192 pages. Cloth. Sw. Fr. 6.80.

Expository Outlines on the Whole Bible. Volume XII: St. Mark Through St. Luke XVI. By Charles Simeon. Grand Rapids: Zondervan Publishing House, 1955. 568 pages. Cloth. \$3.95. The reissue of the important *Horae homileticae* of Charles Simeon (1759—1836) was announced in CONCORDIA THEOLOGICAL MONTHLY, Vol. XXVI, No. 6 (June 1955), page 475, in connection with the appearance of the first volume of the new edition, the *Expository Outlines on St. Matthew* (Vol. XI). The present volume carries the project on through St. Luke XVI in 131 "discourses."

The Gospel in Leviticus, or Holy Types: A Series of Lectures on the Hebrew Ritual. By Joseph A. Seiss. Grand Rapids: Zondervan Publishing House, 1955. 403 pages. Cloth. \$3.95. First published ninety-five years ago, the twenty-one lectures on the symbolism of the Book of Leviticus, studied "with the New Testament in our hands," are given new currency in this photolithoprinted reissue. The book has particular interest for Lutherans, inasmuch as Joseph A. Seiss (1823—1904) played an important role in the history of the Lutheran Church in this country during the nineteenth century as president both of the Ministerium of Pennsylvania and of the General Council of the Lutheran Church in North America. The author's chiliasm is implicit rather than explicit in this work.

Forever Triumphant. By F. J. Huegel. Grand Rapids: Zondervan Publishing House, 1955. 86 pages. Cloth. \$1.50.

When Jesus Cried: Poems, Verses, and Prayers Written Before and During World War II in a Diary. By Thora Hinshaw Seaton. New York: Philosophical Library, 1955. 186 pages. Cloth. \$3.00.

Principles of The In-finite Philosophy. By Jefferson C. Barnhart. New York: Philosophical Library, 1955. 68 pages. Cloth. \$2.75.

Revelation Twenty: An Exposition. By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Co., 1955. ix and 92 pages. Cloth. \$2.00.

Christ for a World Like This. By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1955. 114 pages. Cloth. \$1.50.

Interpretatio Mariologica protoevangelii posttridentina usque ad definitionem dogmaticam immaculatae conceptionis. By Tiburtius Gallus. In two parts. Rome: Edizioni di Storia e Letteratura, 1953—1954. lvi and 666 pages. Paper. Price not given.

All in Good Time. By G. B. Stern. New York: Sheed and Ward, 1954. 154 pages. Cloth. \$2.50.

Medieval Essays. By Christopher Dawson. New York: Sheed and Ward, 1954. 271 pages. Cloth. \$3.50.

Wort Gottes und Fremdlingschaft: Die Kirche vor dem Auswanderungsproblem des 19. Jahrhunderts. By Martin Schmidt. Rothenburg: Martin-Luther-Verlag, 1955. 179 pages. Paper. DM 5.00; cloth, DM 7.60.

Shock and Renewal: The Christian Mission Enters a New Era. Edited by Keith R. Bridston. New York: Friendship Press, 1955. 64 pages. Paper. 60 cents.

Man and His Tragic Life, Based on Dostoevsky. By László Vatai, translated from the Hungarian by László Kecskemethy. New York: Philosophical Library, 1954. ix and 210 pages. Cloth. \$3.75.

Nearer the Cross. By J. Harold Gwynne. New York: Vantage Press, 1955. 150 pages. Cloth. \$2.75.

Tolerance and the Catholic: A Symposium (Tolérance et communauté humaine: Chrétiens dans un monde divisé). By Louis Bouyer, Yves Congar, and others; translated by George Lamb. New York: Sheed and Ward, 1955. ix and 199 pages. Cloth. Price not given.

Man's Knowledge of God. By William J. Wolf. Garden City: Doubleday and Company, 1955. 189 pages. Cloth. \$2.95.

The Hope of the Gospel: Alexander Robertson Lectures Delivered at the University of Glasgow, 1954. By James Sutherland Thomson. Greenwich: The Seabury Press, 1955. 188 pages. Cloth. \$2.75.

The Office of Woman in the Church: A Study in Practical Theology. By Fritz Zerbst, translated from the German by Albert G. Merckens. St. Louis: Concordia Publishing House, 1955. 128 pages. Cloth. \$1.00.

The Bach Family: Seven Generations of Creative Genius. By Karl and Irene Geiringer. New York: Oxford University Press, 1954. xv and 514 pages. Cloth. \$7.50.

This Revolutionary Faith. By Floyd Shacklock. New York: Friendship Press, 1955. xiii and 176 pages. Cloth. \$2.00.

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